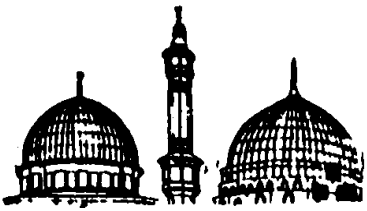
بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ

مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

مَنَاسِكُ الحَجِّ وَالعُمْرَة

HOW TO PERFORM THE HAJJ AND THE UMRAH



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الحمد لله رب العالمين، والصلاة والسلام على المبعوث رحمة للعالمين
وعلى آله وأصحابه والتابعين لهم بإحسان إلى يوم الدين.

It was in the year **1971** that Almighty Allah blessed me and gave me the strength to write a simple book on Hajj in Afrikaans. This book, which I named **RIESAALATOEL-HAJ**, was well received by those who went on pilgrimage as well as those who went on Umrah. Many of my friends then requested me to write a simple booklet on Hajj in English. I considered their request very earnestly and eventually decided to write this booklet under the title **HOW TO PERFORM THE HAJJ AND THE UM'RAH.**

I pray that this humble work of mine be accepted by Almighty Allah and that the pilgrim, and likewise the reader, will derive some benefit from it, **Insha -Allah.**

Please note that all the contents of this booklet are according to the Shaafi'i Math'hab, **and that the following booklets related to** Hajj, Umrah, **and** Ziyarah **are also available:**

1. The Du'aas of Makkah al-Mukarramah
2. The Du'aas of Al-Madinah al-Munawwarah
3. The Du'aas of Arafah, Muzdalifah, and Mina

17 Thul-Hijjah 1407 H = 12 August 1987

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الحج والعشرة فى القرآن الكريم

The Holy Quran Pertaining to the Hajj and the Umrah

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ
وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ
إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

The first house (of worship) appointed for men was that at **Bakka**: full of blessing and guidance for all kinds of beings. In it are signs manifest (for example, the station of Ibrahim); whoever enters it attains security. Pilgrimage to the house is a duty men owe to Allah, for those who can afford the journey thereto; and whosoever rejects it, Allah stands not in need of any of the beings.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ
بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى
ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ
فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ
أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا
وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟

تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾

Behold! We gave the site,to Ibraahim, of the (sacred) house, (saying):" Associate not anything (in worship) with Me; and sanctify My house for those who compass it round, or stand up, or bow,or prostate themselves (therein in prayer). "And proclaim the pilgrimage among men: They will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;t hat they may witness the benefits (provided) for them, and celebrate the name of Allah,through the days appointed, over the cattle which He has provided for them (for sacrifice); then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, perform their vows, and circumambulate the ancient house.

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾

And complete the Hajj and the UM'RAH in the service of Allah. But if ye are prevented (from completing it),send an offering for sacrifice,

such as you may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment on his scalp necessitating shaving, he should either fast, feed the poor, or offer sacrifice. When you are in peaceful condition again, if anyone wishes to continue the Umrah on to the Hajj, he must make an offering, such as he can afford; if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in the precincts of the sacred mosque. And fear Allah, and know that Allah is strict in punishment.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا
رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ
خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۖ
وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ
فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ
وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ

ءَابَآءَكُمۡ أَوۡ أَشَدَّ ذِكۡرٗاۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ
رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖ ٢٠٠
وَمِنۡهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا حَسَنَةٗ
وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ وَقِنَا عَذَابَ ٱلنَّارِ ٢٠١ أُوْلَٰٓئِكَ
لَهُمۡ نَصِيبٞ مِّمَّا كَسَبُواْۚ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ٢٠٢

The pilgrimage is during well-known months. Whoever undertakes it should not engage in obscenity, wickedness, or disputes during the Hajj. Whatever good you do, Allah knows it. Take provisions for the journey, but the best provision is righteousness. So fear Allah, O people of understanding.

It is no sin for you to seek of the bounty of your Lord during pilgrimage. When you move from Arafat, remember Allah at the Sacred Monument and praise Him as He has guided you, even if before this you went astray. Move quickly from the place where the multitude usually passes, and ask forgiveness from Allah, the Most Forgiving, Most Merciful.

When you have completed your holy rites, celebrate the praises of Allah sincerely. Some say: "Our Lord! Give us good in this world!" but they will have no portion in the Hereafter. Others say: "Our Lord! Give us good in this world and good in the Hereafter, and protect us from the torment of the Fire!" To them will be allotted what they have earned, and Allah is swift in account.

وَٱذْكُرُواْ ٱللَّهَ فِيٓ أَيَّامٖ مَّعْدُودَٰتٖۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ
فَلَآ إِثْمَ عَلَيْهِۚ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِۙ لِمَنِ ٱتَّقَىٰۗ
وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُوٓاْ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

Celebrate the praises of Allah during the appointed days. Whoever hastens to leave within two days, there is no blame on him; and whoever stays longer, there is no blame on him, if his intention is to do right. Fear Allah, and know that you will surely be gathered unto Him.

۞إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنْ حَجَّ ٱلْبَيْتَ
أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَاۚ وَمَن تَطَوَّعَ
خَيْرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨

Indeed, Safa and Marwa are among the symbols of Allah. It is therefore no sin for one who is performing Hajj or Umrah to walk between them (perform the Sa'i). And whoever does good of his own accord, Allah is All-Aware and All-Knowing.

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَآئِرِ ٱللَّهِ لَكُمْ فِيهَا
خَيْرٞۖ فَٱذْكُرُواْ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّۖ فَإِذَا وَجَبَتْ
جُنُوبُهَا فَكُلُواْ مِنْهَا وَأَطْعِمُواْ ٱلْقَانِعَ وَٱلْمُعْتَرَّۚ كَذَٰلِكَ
سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٣٦ لَن يَنَالَ ٱللَّهَ
لُحُومُهَا وَلَا دِمَآؤُهَا

وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ ٣٧ ❊

The sacrificial camels We have made for you as among the symbols from Allah. In them is much good for you: then pronounce the name of Allah over them as they line up for sacrifice. When they are down on their sides after slaughter, eat thereof, and feed such as live in contentment, and such as beg with due humility. Thus have We made the animals subject to you so that you may be grateful. It is not their meat nor their blood that reaches Allah; it is your piety that reaches Him. He has made them subject to you, that you may glorify Allah for His guidance, and proclaim good news to all who do right.

الحج والعمْرة فى السِنّة النَبوية

Sayings of the Prophet ﷺ Pertaining to Hajj and Umrah

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ. رواه البخاري ومسلم

Islam is built upon five principles: to testify that there is no god but Allah and that Muhammad is the Messenger of Allah; to establish the prayers; to give Zakah; to fast during the month of Ramadan; and to perform the pilgrimage to the House (the Ka'abah).

سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: الإِيمَانُ بِاللهِ وَرَسُولِهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حَجٌّ مَبْرُورٌ

The Prophet ﷺ was asked: *"What is the best of deeds?"* he said: *"To believe in Allah and His messenger."* It was said: *"Then what?"* He said: *"To fight in the way of Allah."* It was said: *"Then what?"* He said: *"A Hajj done faultlessly (Hajj Mabroor)."*

تَعَجَّلُوا إِلَى الحَجِّ، يَعْنِي الْفَرِيضَةَ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي مَا يَعْرِضُ لَهُ

Hasten in performing the HAJJ, meaning the obligatory one, for one never knows what may befall him.

مَنْ حَجَّ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

He who performs the pilgrimage and does not indulge in obscenity or wickedness will be as sinless as a new-born baby.

الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللهِ، إِنْ سَأَلُوا أُعْطُوا، وَإِنْ دَعَوْا أُجِيبُوا، وَإِنْ أَنْفَقُوا أُخْلِفَ لَهُمْ

The performers of pilgrimage and minor pilgrimage (Um'rah) are the guests of Allah, if they ask they will be given,if they pray their prayers will be answered and if they spend they will be compensated.

الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللهِ، إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ

Those performing the Hajj and ‘Umrah are the guests of Allah: if they call upon Him, He answers; and if they seek His forgiveness, He forgives them.

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ

An ‘Umrah followed by another ‘Umrah wipes out the sins committed between them, and a Hajj Mabroor has no reward except Paradise.

وَأَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلاَلِ وَالتَّلْبِيَةِ

The Prophet ﷺ said: *"Jibreel came to me and commanded me to instruct my companions to raise their voices when reciting the Talbiyah."*

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنفِيَانِ الفَقْرَ وَالذُّنُوبَ كَمَا يَفْفِى الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجَّةِ المبْرُورَةِ ثَوَابُ إِلاَّ الْجَنَّةَ

Perform both the HAJJ and the UM'RAH and follow one after the other, for they both remove poverty and sins just like the blacksmith's bellows removes the dirt from iron, gold and silver; and there is no reward for a pilgrimage done faultlessly other than paradise.

وَعَنِ ابْنِ شَمَّاسَةَ رَضِيَ اللهُ عَنْهُ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِى وَهُوَ فِى سِيَاقِ الْمَوْتِ فَبَكَى طَوِيلًا، وَقَالَ: فَلَمَّا جَعَلَ اللهُ الْإِسْلَامَ فِى قَلْبِى أَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللهِ، ابْسُطْ يَمِينَكَ لِأُبَايِعَكَ. فَبَسَطَ يَدَهُ فَقَبَضْتُ يَدِى. فَقَالَ: مَا لَكَ يَا عَمْرُو؟ قَالَ: أَرَدْتُ أَنْ أَشْتَرِطَ. قَالَ: تَشْتَرِطُ مَاذَا؟ قَالَ: أَنْ يُغْفَرَ لِى. قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟

Ibn Shammasah (may Allah be pleased with him) reported: We visited Amr ibn al-'Aas while he was on his deathbed. He wept for a long time and said: "When Allah placed Islam firmly in my heart, I went to the Messenger of Allah ﷺ and said: O Messenger of Allah, extend your right hand so that I may pledge allegiance to you. He extended his hand, but I withdrew mine. He said: What is the matter, O Amr? I said: I want to make a condition. He said: What condition? I said: That I be forgiven. He replied: Do you not know, O Amr, that Islam wipes away everything before it, that migration (Hijrah) wipes away everything before it, and that Hajj wipes away everything before it?"

النَّفَقَةُ فِي الحَجِّ كَالنَّفَقَةِ فِي سَبِيلِ اللهِ بِسَبْعِمِائَةِ ضِعْفٍ.

The reward of spending for Hajj is like spending in the path of Allah — multiplied seven hundred times.

إِذَا خَرَجَ الْحَاجُّ بِنَفَقَةٍ طَيِّبَةٍ، فَوَضَعَ رِجْلَهُ فِي الْغَرْزِ وَقَالَ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَبَّيْكَ وَسَعْدَيْكَ، زَادُكَ حَلَالٌ، وَرَاحِلَتُكَ حَلَالٌ، وَحَجُّكَ مَبْرُورٌ غَيْرُ مَأْزُورٍ. وَإِذَا خَرَجَ بِنَفَقَةٍ خَبِيثَةٍ، فَوَضَعَ رِجْلَهُ فِي الْغَرْزِ وَقَالَ: لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَا لَبَّيْكَ وَلَا سَعْدَيْكَ، زَادُكَ حَرَامٌ، وَنَفَقَتُكَ حَرَامٌ، وَحَجُّكَ مَأْزُورٌ غَيْرُ مَبْرُورٍ.

When a pilgrim sets out with **pure, lawful (Halal) wealth**, and places his foot in the stirrup saying: *Labbaika Allahumma Labbaik* — a voice from the heavens calls: *Labbaik and Sa'daik!* Your provisions are Halal, your mount is Halal, and your Hajj is accepted without sin.

But if he sets out with **impure, unlawful (Haram) wealth**, and says: *Labbaika Allahumma Labbaik* — a voice from the heavens calls: *No Labbaik and no Sa'daik!* Your provisions are Haram, your spending is Haram, and your Hajj is sinful and not accepted.

حَجَّ النَّبِيُّ ﷺ عَلَى رَحْلٍ رَثٍّ، وَقَطِيفَةٍ خَلِقَةٍ لَا تَسَاوِي أَرْبَعَةَ دَرَاهِمَ، ثُمَّ قَالَ: اللَّهُمَّ حَجَّةً لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ.

The Prophet ﷺ performed Hajj on an old, worn-out saddle and a tattered piece of cloth not worth even four dirhams, and he said: O Allah, a Hajj free from showing off and seeking fame.

عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً مَعِي

The reward of an Umrah performed in Ramadan is equivalent to that of a Hajj performed with me.

صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ

The reward of prayer performed in my mosque is a thousand times better than prayer performed in any other mosque, except for prayer performed in Masjid al-Haram, which is one hundred thousand times better than prayer in any other mosque.

خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ: مَاءُ زَمْزَمَ، فِيهِ طَعَامُ الطُّعْمِ، وَشِفَاءُ السُّقْمِ

The best water on earth is the water of Zamzam; it provides nourishment and cures illness.

اللّٰهُمَّ اغْفِرْ لِلْحَاجِّ، وَلِمَنِ اسْتَغْفَرَ لَهُ الْحَاجُّ

O Allah! Forgive the pilgrim and those for whom the pilgrim seeks forgiveness.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

The literal meaning of **Hajj** in Arabic is "to set out towards a definite objective." In Islamic law, it means setting out for the Ka'bah, the Sacred House of Allah, and fulfilling the pilgrimage rites. The literal meaning of **'Umrah** in Arabic is "to visit." In Islamic law, it means visiting the Ka'bah, the Sacred House of Allah, in accordance with the prescribed rules.

Hajj is the fifth **pillar** of Islam. Allah says in the Qur'an: *"Pilgrimage to the House is a duty owed to Allah by people who are able to undertake the journey."* The Prophet ﷺ said: *"O people! Allah has made Hajj obligatory upon you."*

From the above verse and the Prophet's saying, it is clear that pilgrimage to Makkah is **fard** (obligatory) upon every Muslim, male and female, who has the means and ability to perform it. There is complete consensus among the scholars that Hajj is fard, and whoever denies it leaves the fold of Islam. Likewise, 'Umrah (the minor pilgrimage) is also considered obligatory according to the Shafi'i school of thought, based on Allah's words in the Qur'an: *"And complete the Hajj and the 'Umrah for Allah."*

How Many Times Should It Be Performed?

Both Hajj and 'Umrah are required only **once** in a lifetime. Any additional Hajj or 'Umrah performed is considered **sunnah** (voluntary).

'Abdullah ibn 'Abbas reported that the Messenger of Allah ﷺ said: *"O people! Allah has prescribed Hajj upon you."* Aqra' ibn Habis stood up and asked: *"Is it every year, O Messenger of Allah?"* The Prophet ﷺ replied: *"If I were to say yes, it would become an obligation, and you would not be able to bear it. Hajj is to be performed once, and whoever performs it more than once does so voluntarily."*

On Whom Is The Hajj And The ‘Umrah Obligatory

Both the **Hajj (pilgrimage)** and the **‘Umrah (minor pilgrimage)** are only obligatory if the following conditions are found: **(1) Islam** (to be a Muslim), **(2) Buloogh** (to have reached the age of puberty), **(3) Sanity** (to be of sound mind), **(4) Freedom** (not being enslaved), **(5) Ability**, which means being healthy, having sufficient funds to cover the journey, and enough provisions for himself and his dependents for the duration of his absence, **(6) The route must be safe**, and **(7) In the case of a female**, she must be accompanied by either her husband or a **mahram** (a male relative she can never marry).

If all the above conditions are met in a person, **Hajj and ‘Umrah become waajib (obligatory)** upon him or her. According to the **Shafi‘i madhhab**, a person may delay the performance of Hajj and ‘Umrah if he believes he will remain healthy and that his funds will not be lost. The best, however, is to perform Hajj as soon as possible, for the **Prophet** ﷺ said: **“Hasten in performing the Hajj**, meaning the obligatory one, for one never knows what may befall him.”

NB: According to the **Shafi‘i madhhab**, a woman may perform the obligatory pilgrimage alone if the route is safe and her **honor and dignity** are protected. For the **sunnah Hajj** she is not allowed to travel alone.

He who dies without performing the pilgrimage is acquitted of his obligation if his descendants carry out the pilgrimage in his name with his own money, or if they provide a substitute to do this by **proxy**. And if a man is incapacitated by old age or incurable disease, he may choose someone to perform the pilgrimage on his behalf. **Pilgrimage by proxy is not valid unless the person designated has already performed his own pilgrimage.**

The Significance and Benefits of the Pilgrimage

Hajj is a unique form of **'Ibadah**. It embraces all types of worship and all the **Arkaan of Islam**. On Hajj the **Kalimah of Shahadah** is frequently recited. On Hajj the obligatory **five daily prayers**, the **Sunnah prayers** for **Ihram** and **Tawaaf**, and many other **Nafl prayers** are performed. On Hajj **alms** are given to the poor and needy. On Hajj **fasting** is observed if unable to slaughter a sheep when a certain **Dam** is required. On Hajj the **'Ibadah** of **Tawaaf, Sa'i, Wuqoof on Arafah, pelting of the Jamaraat, and slaughtering of sacrificial animals** are performed. On Hajj a person recites the **Qur'an**, the **Talbiyah**, **Salawaat** on the Prophet ﷺ, and recites **Tasbeeh, Tahleel, Tahmeed**, makes **Du'a**, and recites many other forms of **Athkaar**.

All these acts lead the pilgrim to higher spiritual ranks, bring him nearer to Allah, and earn the **blessings, pleasure, and mercy of the Almighty Allah**, the Sustainer and Provider. For these various types of **'Ibadah** and other forms of **Manaasik** (the rituals and rites pertaining to Hajj), the pilgrim will be highly rewarded by Allah on the Day of Qiyaamah. There is no reward for a **faultless Hajj** except **Jannah**, as was narrated from the Prophet of Allah ﷺ.

Hajj also serves as a **training centre** where one educates oneself both spiritually and morally. It teaches **sacrifice**, for it is during Hajj that the pilgrim devotes himself completely to Allah. The pilgrim spends his **wealth in the way of Allah**. He sacrifices his **home, country, luxury, and comfort** for Allah. He leaves behind his **children, family, and friends** for the sake of Allah.

Hajj teaches **total obedience**, for it is on Hajj that the pilgrim performs the various rituals and rites without asking *why*. He performs the **Tawaaf, Sa'i, Wuqoof, and pelting of the Jamaraat** sincerely and faithfully.

because he is commanded by Allah to do so, and this is the greatest form of submission and obedience to Allah.

HAJJ teaches the pilgrim **discipline, order, patience and perseverance.** For Hajj must be performed in a specific manner, in a specific time and in a specific place. In the state of **Ih'raam** the pilgrim is restricted and prevented from doing certain things, here he has to apply self-control and self-discipline. To perform the **Tawaaf-ul-Ifaadah, the Sa'i of Ifaadah, the pelting of the Jamaraat** and many other **Manaasik** are no easy tasks and require an abundance of patience and endurance. Many a time, whilst on Hajj, the pilgrim is tested with various trials and severe tests, which will require from him a lot of patience and perseverance.

On pilgrimage the pilgrim is in a state of **complete humbleness, humility and submission** to the will of Allah. He realizes his weakness and becomes more aware of his continuous need for the Almighty, and of his total dependence and reliance on Allah alone. This instills in him more **piety, devotion and obedience.**

On Hajj the pilgrim learns a lot and gains new experiences. He comes to know how to perform the pilgrimage. He learns more about the Quran and the **Sunnah of the Prophet** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He learns in a practical manner about the **history of Islam.** He finds himself present at the very places where the Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born, lived, received and delivered the message of Islam. He comes to know about the history of **Makkah, Madinah, Arafah, Muzdalifah and Mina.** He attends lectures and gets in touch with **'Ulama** from whom he can learn. He gets in touch with pilgrims of various nationalities and becomes aware of their customs, traditions, languages and cultures. He learns from them the progress they are making and the problems they are facing. He tells them about his country, its people,

progress and problems. All these make the pilgrim more richer in his experience and knowledge.

On **HAJJ** the pilgrim experiences **true equality, fraternity and the real unity of Islam**. The pilgrim will find himself with people from different countries and nationalities, all clothed in the same simple garments, all reciting the same **KALIMAH**, all uttering the same **TAL'BIYAH**, all worshipping the same God, all following the same Prophet ﷺ, all seeking guidance from the same Book (the Qur'an), all belonging to the same religion, all performing the same rites and ceremonies, and all coming for the same purpose: to please Allah and to seek His forgiveness. Here on **HAJJ** there is no distinction between rich and poor, king and slave, strong and weak, black and white, Arab and non-Arab, European and Asiatic, Indonesian and Egyptian. The best in the sight of Allah is the one who is most pious. It is on **HAJJ** that a person learns to live in peace and harmony. It is in this total Islamic environment that the pilgrim learns how to live and behave as a sincere, upright and devoted Muslim.

On **HAJJ** Islamic scholars and intellectuals meet to learn from one another, exchange views and ideas, and to give advice — thus enriching the Muslim world with their intellectual and educational contribution.

HAJJ is an annual opportunity for the rulers and leaders of the Muslim world to meet and discuss the problems of each Muslim country, how these problems can be solved, and the contribution each government can make to the welfare, upliftment and progress of the Muslim **Ummah**. They also deliberate on how best they can work together to solve the problems and troubles of the world. **HAJJ** is the greatest annual world assembly on earth. It is the most blessed gathering, for it is a gathering that pleases Allah and His Messenger ﷺ.

Pilgrimage brings **financial gain** to all those who cater and provide services to the pilgrims in their countries of origin, and in **Jeddah, Makkah, Madinah, ʿArafah, Muzdalifah, and Mina**. Thus, it gives work and employment to many people and provides a boost to the various businesses and agencies connected with it. It also enriches the economies of the cities of **Jeddah, Makkah, Madinah** and the surrounding areas.

ALLAH SAYS IN THE QUR'AN:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ

"And proclaim the pilgrimage among men: they will come to you on foot and on every lean camel; they will come from every distant mountain highway, that they may witness benefits for themselves."

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

"Verily, this brotherhood of yours is a single brotherhood, and I am your Lord: therefore worship Me (alone)."

WHAT TO DO BEFORE GOING ON HAJJ

The performance of **HAJJ** is an important step in a person's life. It is **Sunnah** to make **Istikhara** before any major undertaking — such as Hajj. **Istikhara** means to ask Allah, through a specific **dua**, to guide you in making the right decision. It is **Sunnah** to first perform **two rakaat** before making the **dua of Istikhara**. The best is to recite after **Surat al-Fatihah** in the first rakaat **Surat al-Kafirun**, and in the second rakaat after **Surat al-Fatihah Surat al-Ikhlas**. The following is the **niyyah** (intention) for the salah of **Istikhara**:

نَوَيْتُ أَنْ أُصَلِّيَ سُنَّةَ الاِسْتِخَارَةِ رَكْعَتَيْنِ لِلَّهِ تَعَالَى

Na'way'tu u'sol'lee sun'na'tal is'ti'khaa'ra'ti
ra'ka'a'tay'ni lil'laa'hi ta'aa'la

After you have performed the two **rakaats**, you make the **dua of Istikhara**, which is the following:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِن فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ ذَهَابِي إِلَى الْحَجِّ فِي هَذَا الْعَامِ خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِهِ وَآجِلِهِ فَاقْدُرْهُ لِي وَبَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِهِ وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ وَارْضَنِي بِهِ. (آمِينَ)

Al'laa'hum'ma in'nee as'ta'khee'ru'ka bi'il'mi'ka, wa'as'taq'di'ru'ka bi'qud'ra'ti'ka, wa as'a'lu'ka min fad'li'kal a'zeem. Fa'in'na'ka taq'di'ru wa la aq'di'ru, wa ta'la'mu wa la a'la'mu, wa an'ta al'laa'mul ghuyoob. Al'laa'hum'ma in kun'ta ta'la'mu an'na dha'haa'bee i'laa al'haj'ji fee ha'dhal 'aam khay'run lee fee dee'nee wa dun'yaa'ya wa ma'aa'shee wa 'aaqi'ba'ti am'ree wa aa'ji'li'hi wa aa'ji'li'hi, faq'dur'hu lee wa baa'rik lee fee'h. Wa in kun'ta ta'la'mu an'na'hu shar'run lee fee dee'nee wa dun'yaa'ya wa ma'aa'shee wa 'aaqi'ba'ti am'ree wa aa'ji'li'hi wa aa'ji'li'hi, fa'srif'hu 'an'nee wa as'rif'nee 'an'hu, waq'dur lee al'khay'ra hay'thu kaan, thur'ra ra'dhee'nee bee'h. (Aa'meen).

O Allah! I seek good through Your knowledge and strength through Your power, and I ask You from Your great bounties. For You have all power and I have none, and You know everything while I know nothing, and You are the Knower of all things hidden. O Allah! If You know that my going for Hajj this year will be good for my faith, my worldly affairs, my livelihood, and for the outcome of all my affairs, now and in the future, then ordain it for me, make it easy for me, and bless me in it. But if You know that it will be bad for my faith, my worldly affairs, my livelihood, and for the outcome of all my affairs, now and in the future, then turn it away from me and turn me away from it, and ordain for me what is good wherever it may be, and make me pleased with it. Aameen.

Once you have come to a definite decision, say **BISMILLAH** and proceed with the decision taken. If not, repeat the ISTIKHAARAH until you come to a definite decision. One should bear in mind that the ISTIKHAARAH made here is not about whether one should perform the Hajj or not, for Hajj in itself is good, but the ISTIKHAARAH is being made to seek divine guidance regarding the date of departure, the route to be taken, and the mode of travel, etc.

After the **ISTIKHAARAH**, repent sincerely and ask Allah, the Most Merciful, to forgive all your sins and shortcomings. Make your **TAUBAH** (repentance) with humility, sincerity, and genuine regret. Promise Allah that you will not commit those sins again. If you have not paid your **ZAKAH**, pay it immediately. If you owe a debt to someone, settle it or make proper arrangements for its payment. If you have harmed someone's honour, seek their pardon. Remember, Allah is All-Forgiving; He forgives and pardons. The Nabi ﷺ said: *"The one who repents from sin is like one who has no sin."*

Seek the consent and blessings of your parents, for they are the ones who raised you, cared for you, and prayed for your wellbeing. Allah has ordered us to obey them and to show mercy to them. The Nabi ﷺ said: *"The pleasure of Allah lies in the pleasure of the parent; meaning if you want to please Allah, please your parent."*

No one knows when or where he will die. It is therefore necessary to make a **WASIYYAH** (will) in the presence of witnesses, mentioning all debts, trust money, and other wishes you want carried out after your death. It is obligatory to write out your testament and ensure it complies with Islamic law. If in doubt, consult a learned scholar to advise you on how to draw up an Islamic will.

Consult knowledgeable and experienced people, especially those who have already performed Hajj. Ask advice from people who are honest, pious, and trustworthy regarding your journey, your stay in **Makkah** and **Madinah**, and other related matters. The Nabi ﷺ said: *"The one who seeks advice never regrets."*

Gather your family and encourage them to live as true Muslims: to obey the laws of Allah, to live in peace and harmony, to cooperate, and to respect each other. Make the necessary arrangements for the expenses and provisions of your dependents.

Ensure that the funds with which you are going to perform Hajj are legitimate (**Halal**). Hajj performed with unlawful earnings is not accepted by Allah, for Allah is Good and Pure, and accepts only that which is good and pure. The Nabi (peace be upon him) said: *"The one who goes on Hajj with lawful earnings: for every step he takes Allah rewards him seventyfold, forgives seventy of his sins, and raises him by seventy ranks."* In another Hadith, the Nabi (peace be upon him) mentioned the case of a man who had journeyed far, his hair disheveled and his body covered in dust. He raises his hands to the sky saying: "O my Lord! O my Lord!" But his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished from unlawful means — so how can his prayers be answered?

It is **Waajib** (obligatory) to study how to perform the pilgrimage: its **Arkaan** (pillars), **Waajibaat** (compulsory acts), and **Sunan** (recommended acts). Learn the **Manaasik** (rituals of Hajj) under the guidance of a knowledgeable teacher. Also study how and when to perform **Tayammum**, how to perform **Salaatul-Janaazah**, and when you are permitted to shorten (**Qasr**) or combine (**Jam** Salaah). Read as much as possible from authentic works on Hajj.

When performing Hajj, let your intention be solely to gain Allah's pleasure. Do not do it for sightseeing, enjoyment, fame, or worldly gain. Perform it sincerely for the sake of Allah alone. Remember, actions are judged according to intentions, and every person will be rewarded according to what he intended. It has been said: *"Those journeying to the Kaabah are many, but true pilgrims among them are few."*

During your travels, always keep company with those who are pious and trustworthy. Be kind, considerate, and helpful to others. Do not travel alone, for you never know when death, illness, or hardship may occur. The Nabi (peace be upon him) said: *"The traveler who is alone is with Shaytaan…*

Two travellers are with Shaytans, and three persons are a company. It is very much recommendable to choose from a group the most pious and experienced to act as a leader, and to give him all support. Take the wife with you where possible, for she surely is a very good companion, plus you will also receive the reward of her HAJJ.

It is SUN'NAH to start your travel, where possible, early either on a Monday or Thursday. It is also SUN'NAH to bid farewell to your family, relatives, friends and neighbours — seek their blessings, good prayers, and ask them to pardon you for any wrong you might have done. It is also SUN'NAH for both the person who bids farewell and the person farewell is being bid to, to say the following to each other:

اَسْتُودِعُ اللّٰهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ. زَوَّدَكَ اللّٰهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرُ حَيْثُ كُنْتَ.

As'tawdi'u Allaa'ha Dee'naka Wa Aa'maanat'aka Wa Kha'waat'ima 'Amalika. Zaw'wa'daka Allaa'hu At-Taqwaa Wa Gha'fara Dha'nbaka Wa Yas'sa'ra Laka Al-Khayra Haythu Kun'ta.

"I leave your faith, your trust, and the concluding portion of your deeds in the care of Allah. May Allah grant you piety, forgive your sins, and facilitate all that is good for you wherever you may be."

N.B: **Make sure that all your travel documents are in order. You must be in possession of a valid passport and a valid vaccination certificate. Ensure that you also have the required visas and the necessary foreign currency needed.**

Also make double sure that your bookings are confirmed and that you are in possession of your tickets. Remember that all your travelling documents and currencies must at all times be in your own possession.

YOUR TRAVEL REQUIREMENTS

For your Hajj journey you will need the following: (1) A normal travelling bag. (2) A briefcase. (3) Two white towels approximately 2m x 1.2m (for males). (4) Two or more Thobes (for males). (5) Two or three Kufiyahs (headcaps). (6) Underwear. (7) Handkerchiefs. (8) A prayer-mat. (9) For women, dresses which are modest, suitable and befitting the sacred journey, preferably white, that cover the whole body except the face and hands. (10) Medicine for headaches, colds, and influenza; ointments, adhesive plaster, and cough syrup. (11) A torch. (12) A nail-clipper. (13) A penknife. (14) A small pair of scissors. (15) Tissues. (16) A toothbrush and toothpaste. (17) A good book which explains in detail how the pilgrimage should be performed, and some authentic Islamic literature. (18) A jersey. (19) A wallet. (20) Writing paper, a pen, and envelopes. (21) A comb, razor, blades, a mirror, and a brush. (22) Two or three hand towels and soap. (23) Socks. (24) A belt and Ihram sandals.

SALAAH TO BE PERFORMED BEFORE LEAVING THE HOUSE

It is Sunnah to perform two Raka'ahs before leaving your house. The Niyyah for this Salaah is:

نَوَيْتُ أَصَلِّ رَكْعَتَيْنِ سُنَّةَ السَّفَرِ لِلّٰهِ تَعَالَى

Na'way'tu U'sol'lee Ra'ka'a'tay'ni Sun'na'tas-Safar,
Lil'laa'hi Ta'aa'laa.

After the performance of the Salaah, recite Ayatul-Kursi and the Surah of Li'Ilafi Quraysh and ask Allah for guidance, help, and success. When you get up from the Salaah, recite the following:

اللّهُمّ إِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ، اللّـهُـمّ اكْفِنِي مَا أَهَمَّنِي وَمَا لَمْ أَهَمَّ بِهِ. اللّهُمّ زَوِّدْنِي التَّقْوَى وَاغْفِرْلِي ذَنْبِي.

Al'laa'hum'ma I'lay'ka Ta'waj'jahtu, Wa Bi'ka I'ta'sam'tu. Al'laa'hum'ma K'finee Maa Yah'ummu-nee Wa Maa Lam Yah'um'ma Bi'hee. Al'laa'hum'ma Zaw'wid'nee At-Taq'waa, Wa Gh'fir'lee Tham'bee.

"O Allah! I am turning to You and seeking refuge in You. O Allah! Protect me in what concerns me and what does not concern me. O Allah! Grant me TAQWA (piety) and forgive my sin."

Greet family, friends, and well-wishers, ask them to pray for you, give some SADAQAH (charity), and when you leave your house recite the following Du'aa:

اللّهُمّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَذِلَّ أَوْ أُذَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ. بِسْمِ اللّهِ تَوَكَّلْتُ عَلَى اللّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّهِ.

Al'laa'hum'ma In'nee A'oo'thu Bi'ka Min An Ad'il La Au Udal'la, Au Adhil'la Au Udhal'la, Au Az'lim'a Au Uth'lam'a, Au Aj'hala Au Yuj'hala 'Alay. Bismil'laahi, Tawakkaltu 'Alaal-laah. Laa Hawla Wa Laa Quwwata Illa Bil'laah.

O Allah! I seek refuge in You from misguiding or being misled, from being humiliated or humiliating others, from oppressing or being oppressed, and from ignorance or falling into it.

Get into the car or any conveyance with your **right foot first** and recite the following:

بِسْمِ اللهِ، الْحَمْدُ لِلّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. سُبْحَانَ اللهِ 3 times، لْلْمَخْدُ لِلّهِ 3 times، اللهُ أَكْبَر 3 times، سُبْحَانَكَ اللهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. اللّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تُحِبُّ وَتَرْضَى. اللّهُمَّ يَسِّرْ عَلَيْنَا سَفَرَنَا وَأَطِعْنَا بَعْدَهُ. اللّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ وَالْمَالِ. اللّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ وَالْوَلَدِ. (آمين.)

Bismil'laahi, Al-hamdu Lil'laah, Sub'hana Al-ladhee Sakh'khar Lanaa Hatha Wa Maa Kun'naa Lahu Muqrineen, Wa In'naa Ilaa Rab'binaa Lan'qul'boon. Sub'hana Allahi Thalaath Marraat, Al-Makh'du Lil'laah Thalaath Marraat, Allahu Akbar Thalaath Marraat, Sub'han'ka Allah'um'ma In'nee Zhalam'tu Naf'see Fagh'fir Lee Fa Innahu La Yaghfiru Al-Dhunoob Illa Anta. Allah'um'ma In'naa Nas'alu'ka Fee Safar'naa Hatha Al-Birr Wa At-Taq'waa Wa Min Al-'Amal Maa Tuhibbu Wa Tardaa. Allah'um'ma Yassir 'Alaynaa Safar'naa Wa At'ee'naa Ba'dah. Allah'um'ma Anta As-Saahib Fee As-Safar Wal-Khaleefah Fee Al-Ahl Wal-Maal. Allah'um'ma In'naa Na'oozu Bi'ka Min Wa'thaaa' Al-Safar Wa Kaabat Al-Munqalab Wa Soo' Al-Manzhar Fee Al-Ahl Wal-Maal Wal-Walad. Aameen.

In the name of Allah. All praise is due to Allah. Glorified is He Who has subjected this (ride) to us, and we were not capable of controlling it. And verily, unto our Lord we will return. Glory be to Allah (3 times). All praise is due to Allah (3 times). Allah is the Greatest (3 times). Glory be to You, O Allah! Indeed, I have wronged myself, so forgive me, for none forgives sins except You. O Allah! We ask You during this journey for righteousness and piety, and for deeds that are pleasing to You. O Allah! Make this journey easy for us, and shorten its distance for us. O Allah! You are the Companion on the journey, and the Guardian of the family and wealth (left behind). O Allah! We seek refuge in You from the hardships of travel, from a sorrowful return, and from a bad state of affairs in our family, wealth, and children. Aamin.

DU' AA-UL-KAR'B

There are times when a person is scared of something or finds himself in a state of fear. If ever you find yourself in such a state than recite **DU'AA-UL-KAR'B,** which is the following:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ. لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ. يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ نَسْتَغِيثُ.

Laa i'laa'ha il'lal laah, al-a'theemul haleem. Laa i'laa'ha il'lal laah, rab'bul arshil a'theem. Laa i'laa'ha il'lal laah, rab'bus samaawaat, wa rab'bul ardi, wa rab'bul arshil kareem. Yaa hay'yu, y aa Qayyoomu, bi'rahma'ti'ka nasta-gheeth.

There is no true God except Allah, the Most Great, the Most Forbearing. There is no true God except Allah, the Lord of the Tremendous Throne. There is no true God except Allah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne. O Living One, O Sustainer, through Your Mercy we seek help.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

Al'laa'hum'ma in'nee as'a'lu'ka khay'ra'haa wa khay'ra ah'li'haa wa khay'ra maa fee'haa, wa a'oo'thu bi'ka min shar'ri'haa wa shar'ri ah'li'haa wa shar'ri maa fee'haa.

O Allah! I ask You for the good of this place, the good of its people, and the good of what is in it. I seek refuge in You from the evil of this place, the evil of its people, and the evil of what is in it.

SALAAH ON THE TRAVEL

The pilgrim may perform his SALAAH, while travelling in any of the three following manners: (1) He performs it in the normal way,as he does it while at home. (2) He joins THUH'R and AS'R and perform both in the time (waq't) of THUH'R. And joins MAGH'RIB and ISHAA,and performs both in the time (waq't) of MAGH'RIB. This manner is called JAM'U-TAQ'DEEM. Or he joins THUH'R and AS'R and performs both in the time (waq't) of AS'R. And he joins MAGH'RIB with ISHAA,and performs both in the time (waq't) of ISHAA. This manner is called JAM'U-TA'A'KHEER. (3) He shortens the SALAAH which consist of four RA'KA'AAT (THUH'R, AS'R and ISHAA) to two RA'KA'AAT. This means that instead of performing the normal four RAKA'AAT of which the SALAAH consist of, he only performs two RA'KA'AAT. This manner is called QAS'R-SALAAH. This last mentioned one is the best to do. Remember when you decide to perform QAS'R-SALAAH, that the SALAAH of SUBUH and MAGH-rib are done normally. The following are the NIY'YAHS for QAS'R-SALAAH:

THE NIY'YAH FOR THUH'R:

نَوَيْت أُصَلِّ فَرْضَ صَلَاةِ الظُّلـهـرَ مـقْـصُـورَةً

زَكَعَتَيْنِ مُسْتَقبِلَ الـقِـبَـلـةِ اداءً لِتـهِ تَـعَـالى

Na'way'tu o'sol'lee far'do so'laa'tith Thuh'ri, maq'soo'ra'tan, ra'ka'a'tay'ni, mus'taq'bi'lal-qib'la'ti a'daa'an, lil'laa'hi ta'aa'laa.

THE NIY'YAH FOR AS'R:

نَوَيْتُ أُصَلِّي فَرْضَ صَلَاةِ الْعَصْرِ مُقْصُورَةً رَكْعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ آدَاءً لِلَّهِ تَعَالَى

Na'way'tu o'sol'lee far'do so'laa'til As'ri, maq-soo'ra'tan, ra'ka'a' tay'ni, mus'taq'bi' lal qib' la-ti, a'daa'an lil'laa'hi ta'aa'laa.

THE NIY'YAH FOR ISHAA:

نَوَيْتُ أُصَلِّي فَرْضَ صَلَاةِ الْعِشَاءِ مُقْصُورَةً رَكْعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ آدَاءً لِلَّهِ تَعَالَى

Na'way'tu o'sol'lee far'do so'laa'til I'shaa'i, maq'soo'ra'tan, ra'ka'a'tay'ni, mus'taq bi'lal-qib'la'ti, a'daa'an lil'laa'hi ta'aa'laa.

N.B: If you intend to stay in a place for four days or more, then you are not allowed any more to perform QAS'R-SALAAH.

N.B: The SUN'NAH-SALAAH belonging to the FAR'D QAS'R-SALAAH is still performed in the same normal manner.

INPORTANT TERMS, YOU SHOULD KNOW

It is very important that you should be aware of the meaning of the following terms: NIY'YAH, RUKUN, WAAJIB and SUN'NAH.

(1) THE NIY'YAH:

The Nabi ﷺ said: Verily all action will be judged according to the INTENTIONS (NIY'YAH). This means that no act of IBAADAH is right unless there is a NIY'YAH. NIY'YAH means to intend

To do that particular act you intend to do, while you are busy doing it. Your intention before doing the act is called AZ'M. In any act of IBAADAH there must be a NIY'YAH, to distinguish it from a habit. The place of the NIY'YAH is in the heart, but it is SUN'NAH to utter the NIY'YAH in words. This means if you want to go in IHRAAM for HAJJ, for example, and you have the INTENTION (NIY'YAH) in your heart, it suffices, though you did not utter the words. But remember it is always SUN'NAH (more virtuous) to say your intention in the form of words. The time of the NIY'YAH is at the beginning of the IBAADAH.

(2) RUKUN:

RUKUN is the singular of the word AR'KAAN. The **AR'KAAN** of HAJJ are those rites which must be done on HAJJ. If the pilgrim leaves out any **RUKUN** of HAJJ, he will have no HAJJ at all, and there is no way he can correct it. Therefore the pilgrim must be aware of the AR'KAAN of the **HAJJ.**

(3) WAAJIB:

WAAJIB is the singular of the word **WAAJIBAAT**. The **WAAJIBAAT** are those rites which must also be done while on HAJJ, but if left out even deliberately, it will not annul the HAJJ, but the pilgrim is compelled to give a **DAMM** for each WAAJIB he leaves out. If a person leaves out a WAAJIB deliberately, he is considered a sinner.

(4) SUN'NAH:

SUN'NAH is the singular of the word **SU'NAN**. The SU'NAN are all those things you perform on HAJJ that are not **AR'KAAN** neither **WAAJIBAAT**. SU'NAN are the things that are good to do, but you are not forced to do them. In other words, it isn't obligatory.

THE MAWAAQEET (WHERE AND WHEN TO ENTER INTO THE STATE OF IHRAAM)

MAWAAQEET is the plural form of MEEQAAT. The word MAWAAQEET here widens its sense in such a way as to include both the original sense of time and also place. In other words, it signifies the times and the places from which the actual rites of HAJJ and UMRAH begin. A person can only go into the state of IHRAAM for the purpose of HAJJ during the season of HAJJ, and that is the months of SHAWWAAL, THUL-QI'DAH, and the first ten days of THUL-HIJJAH. Thus, it is not permissible to enter into the state of IHRAAM before or after this season.

As for UMRAH, it is not limited to any definite time of the year. Thus, a person is allowed to enter into the state of IHRAAM for the purpose of UMRAH throughout the year. These specific times in which HAJJ or UMRAH can be performed are called **MEEQAAT-ZAMAANEE**.

The SHAREE'AH has assigned some distinct places; on reaching them, the person who is with the intention to perform HAJJ or UMRAH must go into the state of IHRAAM. The person is not allowed to go beyond any of these places without being in the state of IHRAAM. Each of these places is called a MEEQAAT, and because it is related to place, it is called **MEEQAAT-MAKAANEE**.

The following are the MAWAAQEET:

1. **THUL-KHULAYFAH** (also known as BEER-ALI) is the MEEQAAT for the people of Madina and surrounding areas.
2. **THAAT-AL-IRQ**: The MEEQAAT for the people of IRAQ and the countries in that direction.
3. **QARN-AL-MANAAZIL**: The MEEQAAT for the people of NAJDD and its surrounding areas.
4. **AL-JUHFAH**: The MEEQAAT for the Syrians, Jordanians, Libyans, Moroccans, Turks, etc.
5. **YA'LAM-LAM**: The MEEQAAT for the people of Yaman, those who travel through the southern part of the Red Sea, and those who come from Southern and Central Africa.

The persons travelling on a route not passing through any of the MAWAAQEET go into the state of IHRAAM at a point parallel to the MEEQAAT nearest to them. All the people living beyond the boundaries of a MEEQAAT, their MEEQAAT is the place where they live and stay. The exception is the people of the HARAM; if they wish to perform an UMRAH, they must go out to the HIL to enter the state of IHRAAM for UMRAH. The HIL is the area which is not HARAM. The **HARAM AREA** (the sacred area) stretches in all directions. It extends towards **TA'NAEEM**, which is 5 km north-west of Makkah; towards **HUDAYBIYYAH**, which is 16.5 km south -west of Makkah; towards **JURAANAH**, which is 14.5 km south of Makkah; towards **BATN URNAH**, which is 11.5 km south-east of Makkah; and towards **THANIYYATUL JABAL**, 11.5 km north-east of Makkah. The word **HARAM** here means sacred, and should not be confused with the word **HARAM** used for the Grand Mosque wherein the KA'ABAH is situated. The word HARAM here refers to the geographical area defined. No one is permitted to hunt in the HARAM, cut down trees, uproot plants, or destroy the vegetation which grows naturally in the area of the HARAM. Anyone doing so will be committing a sin, and will be compelled to pay for the damage done according to the laws of the SHAREE'AH.

CAN JEDDAH BE CONSIDERED A MEEQAAT?

There are those of the Ulema (learned) who say that JEDDAH is a MEEQAAT for those who intend to go into the state of IHRAAM at YA'LAM-LAM. Others say that it is not a MEEQAAT because it does not fall within the required distance. Their point is that there is no MEEQAAT less than two MARHA'LAHS (95 km) from Makkah. Jeddah, according to them, is definitely not within the distance, because Jeddah is only 73 km from Makkah.

It seems that their argument is more convincing. And accordingly, the pilgrim must go into the state of IHRAAM before Jeddah. Remember that if a

person intends to go to Madina first, his MEEQAAT will be **THUL-KHULAYFAH**. He only goes into the state of IHRAAM after he finishes his **ZIYAARAH** of Madina.

THE UM'RAH

MOST OF THE PILGRIMS ,ON REACHING THEIR MEEQAAT, ENTER INTO THE STATE OF IH'RAAM FOR THE PURPOSE OF PERFORMING AN UM'RAH,THIS BOOKLET WILL THEREFORE FIRST EXPLAIN,STEP BY STEP HOW THE UM'RAH IS PERFORMED, AND AFTERWARDS THE HAJJ WILL BE EXPLAINED

THE AR'KAAN OF THE UMRAH

The AR'KAAN are those particulars out of which the AR'KAAN of the UMRAH must be done. If any is left out, there will be no UMRAH. The AR'KAAN of the UMRAH are the following:

(1) To make **NIYYAH** to enter the state of IHRAAM for the purpose of UMRAH.
(2) To perform the **TAWAAF** of UMRAH.
(3) To perform the **SA'I** of UMRAH.
(4) To cut the hair.
(5) **TARTEEB** – this means to perform all the above mentioned rites in sequence.

THE WAAJIBAAT OF THE UMRAH

The WAAJIBAAT are those things other than the AR'KAAN which must also be performed. If left out, the UMRAH will still be considered valid, but the person is compelled to give a **DAMM** for each WAAJIB contravened. The person who leaves out a WAAJIB deliberately is considered a sinner. The WAAJIBAAT of the UMRAH are the following:

1. To enter into the state of IHRAAM at the **MEEQAAT**.
2. To abstain from all things that are prohibited

THE MEANING OF IHRAAM

IHRAAM is a state a person enters into with the intention of performing either HAJJ or UMRAH, and wherein certain things which were formerly permissible become prohibited. The person who is in the state of IHRAAM is called a **MUHRIM**, and the person performing the UMRAH is called a **MUTAMIR**.

WHAT TO DO BEFORE GOING INTO IHRAAM

It is SUNNAH to do the following before going into the state of IHRAAM:

(1) To cut the nails.
(2) To shave the pubic hair, the hair under the armpits, and to trim the mustache.
(3) For females, to apply **HINA** to both hands.
(4) To take a bath (**GHUSUL**). This Ghusul is SUNNAH even for the woman who has her HAYD.
(5) To apply scent to the body.
(6) To perform two RAKA'AAT with the intention of going into IHRAAM.

THE NIYYAH FOR THE GHUSUL OF IHRAAM

نَوَيْتُ الغُسْلَ لِلإِحْرَامِ لِلَّهِ تَعَالَى

Na'way'tul-ghus'la lil'laa'hi ta'aa'laa.

THE IHRAAM CLOTHING

After having performed the GHUSUL (bath), the person wears his IHRAAM clothing. In the case of the male, he removes all clothing and wears two large cotton sheets, preferably towel-like, measuring approximately 2m X 1.2m. Fold one sheet around the waist, allowing it to hang a bit above the ankles, and use a belt to tie it around the waist to keep it from falling. This sheet is called the **IZAAR**. Cover the upper part of the body with the other sheet, placing it over the neck and shoulders.

This sheet is called the **RIDAA**. The head must be kept uncovered. Wear sandals or any other form of slippers which leave the ankle bone exposed, or any shoe with the upper leather cut away to reveal the ankles.

As for women, they should wear long garments reaching from head to feet, preferably white, revealing only the face and hands.

N.B: A person is allowed to wear spectacles and a wristwatch. A woman may wear permissible ornaments, though it is best not to.

N.B: In the case of males, they must ensure that the knees and navel are always covered, as these are part of the **AU'RAH**.

When a person takes the GHUSUL (bath) of IHRAAM, he must reflect on the day when he will be washed by others. When he puts on his IHRAAM clothing, he should think about the day when he will be clothed in **KAFAN**. In other words, he must think about death, the grave, and the resurrection, and prepare himself for it. By taking off normal clothing and putting on the IHRAAM clothing, it signifies that man shall not enter Makkah in ordinary clothing, and he dons this special attire to show respect, reverence, submission, and total obedience to the Lord of the Kaabah. The territory of Makkah and other parts of the HARAM are not ordinary territories; therefore, as a sign of respect for their sacredness, they should not be entered without IHRAAM.

> **N.B:** A woman who is in a state of **HAYD** or **NIFAAS** (menstruation or postnatal bleeding) does everything others do, except SALAAH and TAWAAF. The TAWAAF is performed after she is clean and has taken her GHUSUL.

After performing the GHUSUL (bath) and donning the IHRAAM clothing, apply some scent to the body if available. Perform the two RAKA'AAT of IHRAAM. Recite after the SALAAH the following:

FAATIHAH in the first Raka'ah, **QUL YAA AY'YUHAL-KAAFIRUUN**, and in the second Raka'ah after the FAATIHAH, **QUL HUWWAL-LAAHU AHAD**. The following is the NIYYAH for the SALAAH of IHRAAM.

THE NIY'YAH FOR THE SALAAH OF IHRAAM:

نَوَيْتُ أُصَلِّي رَكْعَتَيْنِ سُنَّةَ الإِحْرَامِ

Na'way'tu u'sol'lee ra'ka'a'tay'ni sun'nat'il ih'raa'mi lil-laa'hi ta'aa'laa.

After performing the two RAKA'AAT of IHRAAM, make the intention in your heart that you are placing yourself in the state of IHRAAM for the purpose of performing the UM'RAH, meanwhile utter the NIYYAH in words. The following are the wording of the NIY'YAH for UM'RAH:

THE NIY'YAH FOR THE UM'RAH:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

نَوَيْتُ الْعُمْرَةَ وَأَحْرَمْتُ بِهَا لِلَّهِ تَعَالَى

Al'laa'hum'ma in'nee u'ree'dul um'ra'ta, fa'yas'sir'haa lee, wa taq'ab'bal'haa min'nee. Na'way'tul um'ra'ta, wa ah'ram'tu bi'haa lil'laa'hi ta'aa'laa.

O, Allah! It is my desire and wish to perform the UM'RAH, so make it easy unto me and accept it from me. I have made my intention to perform the UM'RAH, thus placing myself in the state of IHRAAM for the purpose of UM'RAH, and for the sake of Allah.

N.B: Remember the real NIY'YAH is the intention you have made in your heart, and it is only SUNNAH to utter the wording of the NIY'YAH.

اللَّهُمَّ أَحْرِمْ لَكَ شَعْرِي وَبَشَرِي وَجَسَدِي وَجَمِيعَ جَوَارِحِي مِنَ الطِّيبِ وَالنِّسَاءِ وَكُلِّ شَيْءٍ حَرَّمْتَهُ عَلَى الْمُحْرِمِ أَبْتَغِي بِذَلِكَ وَجْهَكَ الْكَرِيمَ يَا رَبَّ الْعَالَمِينَ.

Al'laa'hum'ma ah'ri'm la'ka sha'ree, wa ba'sha-ree, wa ja'sa'dee, wa ja'mee'u ja'waa'ri'hee, minat tee'bi, wan ni'saa'i, wa kul'li shay'in har-ram'ta hu 'alal muh'ri'mi, ab'ta'ghee bi thal'ka wajh'akal ka'reem. Yaa rab'bal aa'la'meen.

O Allah! I have placed my hair, skin, body, and all my limbs in the state of IHRAAM. In doing so, perfume, sexual relations, and anything You have prohibited for the MUH'RIM becomes HARAAM. I do this for Your sake, O Most Generous, O Lord of the Worlds.

After having made the NIY'YAH for UM'RAH, recite the TALBIYAH, which is a highly recommended SUNNAH and should not be left out. Repeat the TALBIYAH three times. The TALBIYAH is as follows:

THE TALBIYAH

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ.

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Lab'bayk, Al'laa'hum'ma, lab'bayk. Lab'bayka laa sha'ree'ka la'ka lab'bayk. In'nal ham'da wan-ni'a'ma'ta la'ka, wal mul'ku laa sha'ree'ka lak.

O, Allah! Here I am present, answering your call. O, Allah! Here I am, present, answering your call. Here I am answering your call. Here I am, answering your call. Verily all sovereignty and praise belong to you alone. You have no partner.

After the recital of the **TAL'BIYAH**, it is SUN'NAH to make SALAWAAT on the Nabi sol lal laahu alay-hi wa sal'lam, preferably the SALAWAATUL-IB'RAA-HEE'MIYAH, which is the following:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ﷺ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ، وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ ﷺ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ. إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allaah'um'ma Sall'lee 'Alaa Sayyid'inaa Muhammad ﷺWa 'Alaa Aali Sayyid'inaa Muhammad, Kama Sallay'ta 'Alaa Sayyid'inaa Ibraa'heem Wa 'Alaa Aali Sayyid'inaa Ibraa'heem, Wa Baarik 'Alaa Sayyid'inaa Muhammad ﷺWa 'Alaa Aali Sayyid'inaa Muhammad, Kama Baarakta 'Alaa Sayyid'inaa Ibraa'heem Wa 'Alaa Aali Sayyid'inaa Ibraa'heem Fi'l 'Aalameen. In'naka Hameed'un Majeed'un.

O Allah, send blessings on our master Muhammad ﷺand on the family of our master Muhammad, as You sent blessings on our master Abraham and on the family of our master Abraham. And bless our master Muhammad ﷺand the family of our master Muhammad, as You blessed our master Abraham and the family of our master Abraham, throughout the worlds. Indeed, You are Praiseworthy, Most Glorious.

After sending **Salawaat** on the Prophet ,seek the forgiveness and pleasure of Allah. Ask Allah for His mercy and guidance. Pray for your family, friends, and the Muslim Ummah. The **Talbiyah** should be recited from the moment a person enters the state of **Ih'raam** until before performing the **Tawaaful Umrah**. It is **Sunnah** for men to recite the Talbiyah aloud. Repeat it as often as possible, and especially three times at times of change, e.g., morning and evening, while sitting, standing, entering or leaving a place, meeting people, rising from bed, riding, ascending a height, or descending from it.

THE THINGS THAT ARE PROHIBTED WHILE IN THE SATE OF IH'RAAM

The moment a person enters the state of **Ih'raam**, he is called a **Muh'riim**. While in this state, he must abstain from the following:

(1) **For males:** Covering the head intentionally.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(2) **For males:** Wearing sewn clothing.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(3) **For females:** Covering the face intentionally.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(4) **For both males and females:** Wearing gloves.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(5) **For both males and females:** Using perfume, scented soap, or any fragrant substance.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(6) **For both males and females:** Applying hair cream oroil.
Penalty: Slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food.

(7) **For both males and females:** Cutting nails, trimming, shaving, clipping, or pulling out hair.
Penalty: For every three nails or hairs, slaughter a sheep, or fast three days, or feed six needy people, each at least 1.5 kilos of staple food. If fewer than three hairs or nails are violated, the penalty for each hair or nail is 1.5 kilos of staple food to be given to a needy person.

(8) **Marriage during Ih'raam:** Performing a marriage ceremony or getting married while in Ih'raam carries **no penalty**, but the marriage will be **Baatil (invalid).**

(9) Hunting: Hunting any wild animal that is permissible to eat in Islam.

Penalty: Varies depending on the type and size of the animal. For example, if a zebra is killed, the penalty is to slaughter a camel.

(10) Sexual Intercourse: If sexual intercourse is committed while in a state of Ih'raam, the ruling depends on the intention and timing. If the Ih'raam was for 'Umrah, then the 'Umrah becomes invalid and must be reperformed as soon as possible, and the penalty is to slaughter a camel. If the Ih'raam was for Hajj and the act took place before the first **Tahallul**, then the Hajj becomes invalid and must be reperformed as soon as possible, and the penalty is to slaughter a camel. If the act took place after the first **Tahallul**, then the Hajj remains valid, but the penalty is to slaughter a sheep. Just as sexual intercourse is forbidden, it is also forbidden to engage in anything related to it, such as foreplay or intimate touching, and the penalty for this is to slaughter a sheep. Anyone who invalidates his Hajj or 'Umrah must still complete it and then repeat it later.

While in Ih'raam, a pilgrim should occupy himself with reciting the Talbiyah, sending Salawaat upon the Prophet ﷺ, making Du'aa for himself, his family, his friends, and the Muslim Ummah, and reciting other forms of Adhkaar such as Tahmeed (Alhamdulillah), Tahleel (Laa ilaaha illallaah), Tasbeeh (Subhaanallaah), and seeking Allah's forgiveness. He must place himself in a state of piety, humility, submissiveness, patience, and perseverance, and free himself from all worldly affairs. His mind, heart, body, and soul must remain in a constant state of purity, sincerity, and piety. When in Ih'raam, he should think about the Day of Judgment and his appearance before Allah, and prepare himself for it.

Arriving at Jeddah

Jeddah is the main seaport of Saudi Arabia and also has one of the biggest and most modern airports in the Middle East. After completing immigration and customs procedures, a pilgrim will most likely be met either by his Mu'allim, his representative, or a friend. From there, he will travel to Makkah either by bus or by taxi.

Arriving at Makkah

Makkah is the capital of Islam, the birthplace of the Prophet Muhammad ﷺ, and is known as Umm al-Qura, the Mother

of all cities, the sacred city where the Qur'an was first revealed, the city of the Ka'bah, and the city of blessings. When you see the houses of Makkah and the Ka'bah for the first time, recite the following supplication:

اللَّهُمَّ اجْعَلْ لِي فِيهَا قَرَارًا، وَارْزُقْنِي فِيهَا رِزْقًا حَلَالًا

Allahumma aj'al li fiha qararan, warzuqni fiha rizqan halalan.

"O Allah, let me have in it a place of settlement and stability, and grant me lawful sustenance in it."

A Dua To Make When Entering Makkah

اللَّهُمَّ إِنَّ هَذَا الْحَرَمَ حَرَمُكَ، وَالْبَلَدَ بَلَدُكَ، وَالْأَمْنَ أَمْنُكَ، وَالْعَبْدَ عَبْدُكَ. جِئْتُكَ مِنْ بِلَادٍ بَعِيدَةٍ، بِذُنُوبٍ كَثِيرَةٍ، وَأَعْمَالٍ سَيِّئَةٍ. أَسْأَلُكَ مَسْأَلَةَ الْمُضْطَرِّينَ إِلَيْكَ، الْمُشْفِقِينَ مِنْ عَذَابِكَ، أَنْ تَسْتَقْبِلَنِي بِعَفْوِكَ، وَأَنْ تُدْخِلَنِي فِي جَنَّاتِكَ جَنَّةَ النَّعِيمِ. اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَحَرَمُ رَسُولِكَ، فَحَرِّمْ لَحْمِي وَعَظْمِي عَلَى النَّارِ. اللَّهُمَّ أَمِنِّي مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ. أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي

لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ، أَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا أَبَدًا.

Al'laa hum'ma in'na haa'thaa al ha'ra'm ha'ra'mu'ka, wal ba'la'da ba'la'du'ka, wal am'na am'nu'ka, wal ab'da ab'du'ka. Ji'tu'ka min bi'laa'din ba'ei'da'tin, bi'thu'noo'bin kathee'ra'tin, wa a'a'ma'lan say'yi'a'tin. As'a'lu'ka mas'a'la'tal mud'tar'ri'na i'lay'ka, al mush'fi'qi'na min a'tha'bi'ka, an tas'taq'bi'la'nee bi'mah'di af'wi'ka, wa an tud'khil'anee fee jan'na'ti'ka jan'na'tan na'ee'm. Al'laa hum'ma in'na haa'thaa ha'ra'mu'ka wa ha'ra'mu ra'soo'li'ka, fa'har'rim lah'mee wa 'ath'mee a'la an'naar. Al'laa hum'ma am'min'nee min a'tha'bi'ka yow'ma tab'a'thu i'baa'da'ka. As'a'lu'ka bi'an'na'ka an'ta Al'laa'hul la'thee laa i'laa'ha il'laa an'ta ar rah'maa'nur ra'hi'm, an tu'sal'li'ya wa tu'sal'li'ma a'laa say'yi'na Mu'ham'mad, wa a'laa aa'li'hi wa sah'bi'hi wa sal'lim tas'lee'man kathee'ran ab'daa.

"O Allah! This sanctuary is Your sanctuary, this city is Your city, security is Yours, and I am Your servant. I have come to You from a distant land with many sins and bad deeds. I ask You with the plea of those in desperate need, those who fear Your punishment, to receive me with Your pure forgiveness and admit me into Your Gardens, the Garden of Bliss. O Allah! This is Your sanctuary and the sanctuary of Your Messenger, so forbid my flesh and bones from the Fire. O Allah! Protect me from Your punishment on the Day You resurrect Your servants. I ask You because You are Allah, there is no god except You, the Most Merciful, the Compassionate. Bestow Your blessings and peace upon our master Muhammad, his family, and his companions, abundantly and forever."

A DU'AA TO MAKE WHEN ENTERING BAABUS-SALAAM

It is SUN'NAH to enter the MAS'JIDUL-HARAAM through BAABU-SALAAM. Enter with your right foot, with utmost humbleness, dignity, and respect, fully realizing the sanctity and holiness of the KA'ABAH. Recite the following du'aa when entering:

اللَّهُمَ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَيَّنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا الْجَنَّةَ دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالإِكْرَامِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَمَغْفِرَتِكَ وَأَدْخِلْنِي فِيهَا، بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ﷺ

Al'laa'hum'ma an'tas-sa'laam, wa min'kas-sa'laam, fa'hay'yi'naa rab'ba'naa bis'sa-laam, wa ad'khil-nal jan'na'ta daa'ras-sa'laam, ta'baa'rak'ta rab'ba'naa, wa ta'aa'lay'ta, yaa ik'raam. Al'laa'hum'ma f'tah lee ab'waa'ba rah'ma-ti'ka, wa magh'fi-ra'ti'ka, wa ad'khil'nee fee'haa. Bis'mil'laah, wal-ham'du lil'laah, was-so'laa'tu was-sa'laa'mu a'laa ra'soo'lil laa'hi sol.lal laa'hu a'lay'hi wa'sal-lam.

O Allah! You are the source of peace, and from You comes peace. O Lord, greet us with peace, and let us enter Paradise, the abode of peace. Blessed and exalted are You, O Lord of Glory and Honor. O Allah! Open for me the doors of Your mercy and forgiveness, and allow me to enter it. In the name of Allah. All praise is due to Allah. Peace and blessings upon the Messenger of Allah, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A DU'AA TO MAKE WHEN SEEING THE KA'ABAH

When seeing the Ka'abah for the first time, thank Allah for bestowing upon you this great honor, and reflect on the dignity, grandeur, holiness, and reverence of the Ka'abah. Recite the following:

لَا إِلَهَ إِلَّا اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الْكُفْرِ وَالْفَقْرِ وَمِنْ عَذَابِ الْقَبْرِ وَضِيقِ الصَّدْرِ. وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ. اللَّهُمَّ زِدْ بَيْنَكَ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا، وَزِدْ يَا رَبِّ مَنْ شَرَّفَهُ وَكَرَّمَهُ وَعَظَّمَهُ مِمَّنْ حَجَّ وَاعْتَمَرَ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً وَرِفْعَةً وَبِرًّا.

Laa i'laa'ha il'lal laah. Laa i'laa'ha il'lal laah.. Laa i'laa'ha il'lal laah. Al'laa'hu ak'bar. Al'laa'hu ak'bar. Al'laa'hu ak'bar. Laa i'laa'ha il'lal laah wah'da'hu laa sha'ree'ka lah. Lahul mul'ku wa lahul ham'du, wa hu'wa a'laa kul'li shay'in qodeer. A'oo'thu bi'rab bil bay'ti minal kuf'ri, wal faq'ri, wa min a'thaa'bil qab'ri, wa dee'qis-sod'ri. Wa sol lal laa'hu a'laa say'di'naa Mu'ham'mad, wa a'laa aa'li'hi wa soh'bi'hi

wa sal'lam. Al'laa'hum'ma zid bay'ta'ka haa'thaa tash'ree'fan, wa ta'a'thee'man, wa ma'haa'ba'tan, wa rif'a'tan wa bir'raa, wa zid yaa rab'bi man shar'ra'fa'hu, wa kar'ra'ma'hu, wa ath'tho'ma'hu, mim man haj'ja'hu wa'a'ta'ma'ra'hu tash'ree'fan, wa tak'ree'man, wa ta'a'thee'man, wa ma'haa'ba'tan wa rif'a'tan wa bir'raa.

There is no true god save Allah (three times). Allah is the Greatest (three times). There is no true god save Allah alone. He has no partner. All sovereignty and all praise belong to Him alone, and He has the power over all things. I seek refuge with the Lord of the Ka'abah from disbelief, poverty, and the trials of the grave, and from all annoyances and disturbances. May Allah's peace and blessings be upon our leader Muhammad, his family, and companions. O Allah! Increase this House of Yours in honor, dignity, respect, prestige, prominence, and benevolence. And, O my Lord, increase these qualities for those who honor, respect, and extol it, especially those who visit it for Hajj and Umrah.

A DU'AA TO MAKE WHEN ARRIVING AT BAAB BANI SHAY'BAH

Baab Bani Shay'bah is the original door through which the Prophet Muhammad (sol lal laa'hu alayhi wa sal'lam) entered the Mas'jidul-Haraam. Although the original entrance is no longer there, a sign on the marble floor indicates its position. When arriving at Baab Bani Shay'bah, recite the following:

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا. وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ
وَلاَ يَزِيدُ الظَّالِمِينَ إِلاَّ خَسَارًا

Rab'bi ad'khil'nee mud'khala sidq'in wa akh'rij'nee mukh'raja sidq'in, wa ja'al lee min ladunka sultaanan naseer'an. Wa qul jaa'al haqq'u wa zahaqal baatil, in'nal baatil kaan zahooq'an Wa nu'naz'ziru mi'na'l qur'aa'ni maa hu'wa shi'faa'un wa rah'ma'tun lil mu'mi'neen wa laa ya'zee'du zhaal'imi'na il'laa kha'saa'ra.

O my Lord! Let my entry be through the gate of truth and honor, and my exit through the gate of truth and honor, and grant me from Your presence a helping authority. And say: "The truth has arrived and falsehood has perished; falsehood is bound to perish." We send down in the Quran that which is a healing and a mercy for the believers; for the unjust it only increases loss.

N.B: On arriving at Makkah you will usually be taken to the residence of your Mu'allim (teacher/leader) where you will prepare for the Tawāf and Sa'ī. A Matawwif (guide) will normally be sent with you to lead the du'ās of the Tawāf and the Sa'ī and to guide you until you have completed the remaining rites of the Umrah.

You are now ready to perform the Tawaf of the Umrah. It is not necessary to make a separate niyyah for the Tawaf because the niyyah of the Umrah already includes it, but it is sunnah to make the niyyah for the Tawaf. Tawaf means to circumambulate the Ka'abah seven times.

THE SHUROOT (CONDITIONS) OF TAWAF:

(1) Be clean of both hadath. A woman who is in the state of hayd performs her Tawaf after taking her ghusul.

(2) The **AWRAH** as in salaah must be covered.
(3) The circumambulation must be seven times.
(4) To start the tawaf from Hajarul-Aswad.
(5) To perform the tawaf with the left side towards the Kaabah.
(6) To be entirely away from the Kaabah (do not touch the Kaabah except at prescribed points).
(7) The body, clothing and the floor must be free from all najis (impurities).
(8) The tawaf must take place inside the Masjid al-Haram.
(9) To make niyyah for tawaf when it is a sunnah tawaf.

THE SUNAN OF TAWAAF

(1) To walk if able.
(2) To make **IDTIBAA** — the male should expose his right shoulder (i.e., fold the upper sheet to leave the right shoulder bare).
(3) To make **RAML** during the first three rounds of the tawaf of Hajj or Umrah — **RAML** means to walk briskly with shorter steps; it should only be performed by males.
(4) For the male to be near the Kaabah and for the female to be away from it.
(5) To touch or kiss the Hajarul-Aswad when possible, or gesture toward it; placing the forehead on the Hajarul-Aswad is praiseworthy when feasible.
(6) To touch or place the palms on Rukn-Yamani each time you reach it if possible.
(7) To raise both hands each time when reaching the Hajarul-Aswad and Rukn-Yamani and to say the appropriate dhikr.
(8) To recite some form of zikr and duaa during the tawaf, e.g., recitation of the Quran, tasbeeh, tahleel and tahmeed.
(9) To perform two rak'ahs after completing the tawaf.

THE NIYYAH FOR THE TAWAAF OF UMRAH

اللَّهُمَّ إِنِّي نَوَيْتُ طَوَافَ البَيْتِ الحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي، طَوَافَ سَبْعَةِ أَشْوَاطٍ، طَوَافَ الْعُمْرَةِ لِلَّهِ تَعَالَى.

Al'laa'hum'ma in'nee u'ree'du tawa'fa bay'tikal ha'raam, fa'ya'ssir'hu lee, wa ta'qab'bal'hu min'nee, sab'a'ta ash'waa'tin, tawa'fal um'rah lil'laa'hi ta'aa'laa.

O Allah! I intend to perform the tawaf of Umrah around Your sacred house seven times for Your sake. Make it easy for me and accept it from me.

After completing the tawaf, perform the two sunnah raka'aat of tawaf. The best place is at Maqaam-Ibraaheem, otherwise anywhere inside the mosque.

NIYYAH FOR THE TWO RAKA'AAT OF TAWAF

نَوَيْت أُصَلِّي رَكْعَتَيْنِ سُنَّةَ الطَّوَافِ لِلَّهِ تَعَالَى

Na'way'tu u'sol'lee ra'ka'a'tay'ni sun'na'tat-ta'waa'fi lil'laa'hi ta'aa'laa.

I intend to perform the two sunnah raka'aat of tawaf for the sake of Allah.

After finishing the salah of tawaf, proceed to the Multa'zam. The **Multa'zam** is the area of the Kaabah between Hajarul-Aswad and the door of the Kaabah. Here, prayers are accepted. Pray for yourself, family, and all believers. Afterwards, proceed to the well of **Zamzam**. Drink as much as you like and ask Allah to cure you from all spiritual and physical illnesses and to grant you beneficial knowledge. You will now proceed to Safaa to perform the Sa'i. Sa'i means covering the distance between Safaa and Marwah seven times.

SHUROOT (CONDITIONS) OF SA'I

(1) To start from Safaa.

(2) To cover the entire distance between Safaa and Marwah.

(3) To cover the distance seven times.
(4) To perform the Sa'i after the tawaf.

SUNAN OF THE SA'I

(1) To have **WUDU** while performing the Sa'i.

(2) To walk if able.

(3) To perform **RAM'L** between the two green pillars.

(4) To recite some form of thikr or du'aa while performing it.

(5) To make a du'aa after completing it.

(6) Not to interrupt the Sa'i unnecessarily.

NIYYAH FOR THE SA'I OF UMRAH

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ لِلْعُمْرَةِ لِلَّهِ عَزَّ وَجَلَّ

Al'laa'hum'ma in'nee u'ree'du an as'aa bay'nas so'faa wal mar'wa'ti sab'a'ta ash'waa'tin, sa'yal um'ra'ti, lil'laa'hi az'za wa'jal.

O Allah! I intend to perform the Sa'i of Umrah in seven rounds between Safaa and Marwah for the sake of Allah, the Almighty, the Great.

After finishing the Sa'i, the only remaining rite of Umrah is to cut the hair. For males, it is best to shave the entire head; otherwise, cut approximately one inch from all sides. The minimum hair to be cut for both males and females is three hairs. For bald persons, it suffices to pass the razor over the head. The hair may be collected and buried if possible.

With the cutting of the hair, the Umrah is complete. Everything that was forbidden while in the state of Ih'raam becomes permissible again.

THE HAJJ

The Arkaan (Pillars) of Hajj

The **Arkaan** are those essential rites that form the Hajj itself. All the Arkaan must be performed. If any of them is left out, the Hajj is invalid. The Arkaan of Hajj are:

(1) To make the **niyyah** (intention) and enter into the state of **ih'raam** for the purpose of Hajj.

(2) To be present on the plain of **'Arafah** on the ninth day of **Dhul-Hijjah**.

(3) To perform the **tawaaf of Hajj**, also called **Tawaaf al-Ifaadah**.

(4) To perform the **sa'i of Hajj**, also called **Sa'i of Ifaadah**.

(5) To cut the hair.

(6) **Tartib** – maintaining the correct sequence:
The niyyah of ih'raam for Hajj must be made before standing at 'Arafah.
The Tawaaf al-Ifaadah, Sa'i, and cutting of hair must be after the Wuqoof (standing) at 'Arafah.
The Sa'i must be after the Tawaaf.

The Waajibaat (Obligatory Acts) of Hajj

The **Waajibaat** are obligatory rites other than the Arkaan which must also be performed. If any Waajib is left out, a **dam** (sacrificial penalty) is required for each violation. To leave a Waajib deliberately is sinful. The Waajibaat of Hajj are:

(1) To enter into the state of ih'raam from the **Meeqaat**.
(2) To spend the night of the 10th of Dhul-Hijjah at **Muzdalifah**.
(3) To spend the nights of the 11th and 12th of Dhul-Hijjah (and optionally the 13th) at **Mina**.
(4) To pelt the **Jamaraat**.
(5) To abstain from all things prohibited while in the state of ih'raam.
(6) To perform the **Tawaaf al-Widaa** (farewell tawaaf).

The Various Manners of Performing the Hajj

A person can only enter into the state of ih'raam for Hajj during the Hajj season, which is from the 1st of Shaw'waal until the 10th of Dhul-Hijjah. Once you have entered ih'raam for Hajj, you remain in it until you have stood at 'Arafah on the 9th of Dhul-Hijjah and completed all the other arkaan (pillars) of Hajj. There are three ways of performing Hajj: **Ifraad**, **Tamattu'**, and **Qiraan**. According to the Shaafi'i madh'hab, the best form is Ifraad.

(1) **Ifraad** means entering ih'raam with the intention of Hajj only. Upon arriving in Makkah, the pilgrim performs Tawaaf al-Qudoom, which is sunnah, and then remains in ih'raam until all the rites of Hajj are completed. After finishing Hajj, he performs an 'Umrah as the people of Makkah do. Ifraad can also be done in two ways: either the pilgrim enters ih'raam for Hajj from his meeqaat, completes it, and then performs 'Umrah in another year, or he performs 'Umrah before the Hajj season and then performs Hajj in the same year.

(2) **Tamattu'** means entering ih'raam during the Hajj season with the intention of performing 'Umrah. Upon arriving in Makkah, the pilgrim performs the tawaaf and sa'i of 'Umrah and cuts his hair, after which he exits ih'raam. He then re-enters ih'raam for Hajj from Makkah, preferably on the 8th of Dhul-Hijjah, and carries on with the remaining rites of Hajj.

(3) **Qiraan** means entering ih'raam from the **MEEQAAT** with the purpose of both Hajj and Um'rah.

On arrival in Makkah, the pilgrim performing Qiraan does TAWAAF AL-QUDOOM, which is a sunnah TAWAAF, and then remains in the state of ih'raam until he has completed all the rites of Hajj. In this case, only one TAWAAF and one SA'I are performed for both Hajj and 'Umrah.

N.B: It is waajib (obligatory) for those performing either Tamattu' or Qiraan to slaughter a sheep or goat. If they cannot, they must fast for ten days: three days in Makkah and seven days after returning home.

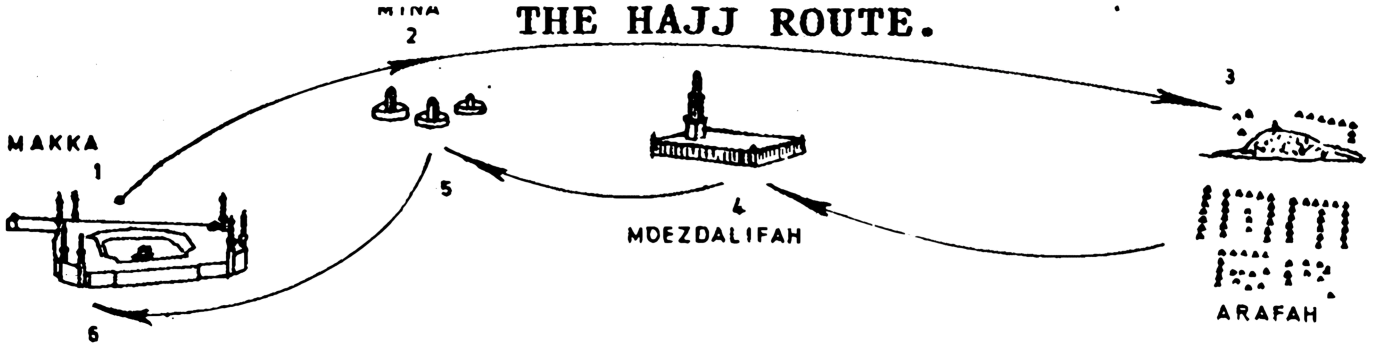
THE NIYYAH FOR QIRAAN HAJJ

نَوَيْتُ الحَجَّ وَالعُمْرَةَ وَأَحْرَمْتُ بِهِمَا لِلَّهِ تَعَالَى

Na'waytu al-haj'ja wal-'um'rah wa ah'ram'tu bihimaa lil'laa'hi ta'aalaa.

I intend to enter the state of ih'raam for the purpose of Hajj and 'Umrah, for the sake of Allah.

This booklet will now explain, in a simple and step-by-step manner, how the pilgrimage (Hajj) is performed starting from the 8th of Dhul-Hijjah, the day when the people of Makkah and all those who are not yet in ih'raam enter into it for their Hajj. Those already in the state of ih'raam from their meeqaat for Hajj will perform exactly what the people of Makkah do, except that those who entered ih'raam from their mawaaqeet for Hajj alone (Ifraad) or for Hajj and 'Umrah (Qiraan) are allowed to perform their sa'i of Ifaadah immediately after completing Tawaaf al-Qudoom. Otherwise, they follow the same steps that will be described next.



You can only go into the state of IH'RAAM for HAJJ when it is HAJJ-SEASON (SHAW'WAAL, THUL-QIDAH and the first ten days of THUL-HIJ'JAH). On arrival at your MIKAAT, you go into the state of IH'RAAM. If you are already in Mecce you go into the state of IH'RAAM on the eighth day of THUL-HIJ'JAH, this day is called YOUMOET-TAR'WIYAH.

The SUN'NAH is to go to Mina first and to perform there the five SALAAHS of THUH'R, AS'R, MAGH'RIEB, ISHA and SUBUH of the following day. You may go straight to ARAFAAT on the eighth day, but then you will be missing a great SUN'NAH.

On the nineth day after sunrise you leave for ARAFAAT. You must be present on the plain of ARAFAAT any time between after ZAWAAL (THUH'R) and SUBUH the following morning before FAJ'R. The SUN'NAH is to leave ARAFAAT for MUZ'DALIFAH after sunset (MAGHRIEB).

In Muz'dalifah you pick up seven pebbles to pelt the first JAMARAH (JAMARATUL-AQABAH). You must remain in Muz'dalifah until midnight before proceeding to Mina. The best is to leave Muz'dalifah after FAJ'R.

After midnight of EIDUL-AD'HAA you may arrive in Mina. You first pelt the JAMARATUL-AQABAH, slaughter a sheep if you have or want to, and cut your hair. You are now out of IH'RAAM. Every thing which were forbidden is now allowed except sex.

You now proceed to Mecce to perform the TAWAAF of HAJJ (TOWAAFOEL-IEFAADOH) and the SA'IE, and thereafter return to Mina where you have to overnight for three or two nights. You have to pelt the three JAMARAATS each day from after the ZAWAAL. After the TAWAAFOEL-IEFAADOH you are completely out of IH'RAAM and sex is now permissable. After the two or three evenings at Mina you return to Mecce and just before you leave for home you have to make the final TAWAAF (TAWAAFOEL-WIDAA).

THE EIGHTH DAY OF THUL-HIJ'JAH

The eighth day of THUL-HIJ'JAH is called the day of TAR'WIYAH. On this day the pilgrim does the following:

(1) Takes the GHUSUL for IH'RAAM.

(2) Puts on the IH'RAAM clothing.

(3) Performs the two RA'KA'AAT of IH'RAAM.

(4) Seeks Allah's forgiveness and pleasure.

(5) Makes the NIY'YAH to enter into the state of IH'RAAM for HAJJ.

(6) Recites the TAL'BIYAH.

The person will observe that he does exactly what he was doing when he went into the state of IH'RAAM for UM'RAH, with the exception that the NIY'YAH this time will be for HAJJ instead of UM'RAH. The best is to make the NIY'YAH for HAJJ while the pilgrim is leaving his residence, on his way to ARAFAH. If he makes the NIY'YAH before he leaves or afterwards, his NIY'YAH will be valid, as long as he does it in Mecce.

THE NIY'YAH FOR HAJJ

اللَّهُمَّ إِنِّي أُرِيدُ الحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى

Al'laa'hum'ma in'nee u'ree'dul-haj'ja, fa yas'sir'hu lee, wa ta'qab'bal'hu min'nee. Na'way'tul-haj'ja, wa ah'ram'tu bi'hee lil'laa'hi ta'aa'laa.

After you have made your NIY'YAH, recite the TALBIYAH three times. Make SALAWAAT (send greetings) on the prophet sol lal laahu alayhi wa-sal'lam after the TALBIYAH. Recite the TALBIYAH as often as possible until you have pelted the JA'MA'RATUL-AQABAH. And while you are on your way to Mina or ARAFAH, recite the following DU'AA:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَمَدْتُ وَعَلَيْكَ تَوَكَّلْتُ. اللَّهُمَّ اجْعَلْنِي مِنْ مَن تُبَاهِي بِهِ اليَوْمَ مَلَائِكَتَكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Al'laa'hum'ma i'lay'ka ta'waj'jah'tu,wa "bi'ka i'ta'som'tu, wa a'lay'ka ta'wak'kal'tu. Al'laa hum'maj al'nee mim'man tu'baa'hee bi'hil yau'ma ma'laa'i'ka'tak. In'na'ka a'laa kul'li shay'I Qadeer

O, Allah! I am on my way to You. I seek refuge in You and rely on You alone. O, Allah! Make me today among those who are honored with pride before Your angels. Verily You have power over all things.

N.B: It is very essential that the pilgrim prepares himself for the 4-5 days of HAJJ. Make sure that you take the following with you: (1) A prayer mat. (2) A Quran. (3) A book on HAJJ. (4) A book of DU'AAS. (5) Medicines for headaches and plaster. (6) A torch. (7) A towel. (8) A toothbrush and toothpaste. (9) Sufficient money for SADAQAH and other odds and ends. (10) Clothing to wear after the cutting of the hair on the day of EIDUL-AD'HAA. (11) Some biscuits and fruits. (12) Tissues/handkerchief and a SUB'HAH (counting beads).

O, Allah! It is my desire and wish to perform the HAJJ (pilgrimage), so make it easy for me and accept it from me. I have made my intention to perform the HAJJ, thus placing myself in the state of IH'RAAM for the purpose of HAJJ, and for the sake of Allah.

N.B: You may add the following to your NIY'YAH:

اللَّهُمَّ أَحْرَمْتُ لَكَ شَعْرِي وَبَشَرِي وَجَسَدِي وَجَمِيعَ جَوَارِحِي مِنَ الطِّيبِ وَالنِّسَاءِ وَكُلِّ شَيْءٍ حَرَّمْتَهُ عَلَى الْمُحْرِمِ أَبْتَغِي بِذَلِكَ وَجْهَكَ الكَرِيمَ يَا رَبَّ الْعَالَمِينَ

Al'laa'hum'ma ah'ra'm'tu la'ka sha'a'ree, wa ba'sha'ree, wa ja'sa'dee wa ja'mee'u ja'waa'ri'hee, minat tee'bi, wan ni'saa'i, wa kul'li shay'in har-ram'ta'hu a'lal muh'ri'mi. Ab'ta'ghee bi'thaa'li-ka waj'ha'kal ka'reem, yaa rab'bal aa'la'meen.

O,Allah! I have put my hair, skin, body, and all my limbs in the state of IH'RAAM, and in doing so, perfume (scent), sex, and whatsoever You have prohibited the MUH'RIM from doing becomes HARAAM for me. I am doing this for Your sake, O Most Generous, O Lord of the worlds.

N.B: The woman who has her HAYD (periods) does exactly what the others do. She takes her GHUSUL for IH'RAAM, puts on her IH'RAAM clothing, makes her NIY'YAH, recites the TAL'BIYAH, and performs all the other rites of HAJJ, with the exception of the SALAAH of IH'RAAM and the TAWAAF. The SALAAH falls away, but the TAWAAF she can only perform after she is clean and after she has taken her GHUSUL.

PROCEEDING TO MINA

It is a very great SUN'NAH to proceed first to Mina, and to perform there the Salaah of THUH'R, AS'R, MAGH'RIB, I'SHAA and SUBUH of the following day. And when the sun rises on the nineth day of THUL-HIJ'JAH the pilgrim proceeds to ARAFAH. Mina is approximately 5 km from Mecce. Some pilgrims proceed straight from Mecce to ARAFAH, instead of performing the five prayers at Mina. These pilgrims are missing a very great SUN'NAH and are depriving themselves of a very great reward.

THE NINETH DAY OF THUL-HIJ'JAH, THE DAY OF ARAFAH

The 9th day of THUL-HIJ'JAH is the day of WUQOOF on ARAFAH. After the sun has risen the pilgrim will then, with the utmost humbleness, submissiveness, obedience and respect, proceed to ARAFAH. While en route to ARAFAH occupy yourself with the TALBIYAH, ATH'KAAR and SALAWAAT on the Nabi sol lal laahu alayhi wa-sal'lam, ask for Allah's forgiveness and pray for your family, friends and the UM'MAH of Islam.

On arriving at ARAFAH you will be accommodated in a tent. Occupy yourself here again with TALBIYAH, TAH'LEEL, TASBEEH, TAH'MEED, SALAWAAT (sending greetings) on the prophet and with the recital of the Quran. Thank the Almighty for granting you this great honour to be present on this holy place at this holy time. Make TAUBAH, ask Allah for forgiveness until the time of ZAWAAL (THUH'R).

The day of ARAFAH is the greatest day of the year and the most important day in the life of the pilgrim. The WUQOOF on ARAFAH is the most important RUKUN of HAJJ. The Nabiﷺ said: HAJJ is ARAFAH. The pilgrim must be present on the plain of ARAFAH any time between ZAWAAL (THUH'R) on the 9th day of THUL-HIJ'JAH and before the appearance of FAJ'R the following day. The best is to be present on ARAFAH during a part of the day and a part of the night.

On the day of ARAFAH, the pilgrims are the guests of Almighty Allah. They come from all four corners of the world, all assembling on the same plain, all dressed in the same plain garments, all reciting the same KALIMAH and the same TALBIYAH, all believing in the same religion, all following the same prophet, and all coming for the same purpose: to seek the pleasure and forgiveness of Allah and to confirm the brotherhood of mankind.

QASR AND JAM-SALAAH ON ARAFAH

According to the most correct version of the SHA'FI'I Math'hab, the pilgrim is only allowed to shorten and combine the SALAAH of THUH'R and AS'R at ARAFAH, and that of MAGH'RIB and I'SHAA at MUZ'DALIFAH, if he is a MU'SAA'FIR (traveller). Thus, if the pilgrim, when leaving Mecce on the 8th day, considers his HAJJ-ROUTE as part of his travel (his return journey home) and he does not decide to stay in Mecce after his final return from Mina for more than four days, he may apply the laws of SAFAR (travel) concerning his SALAAH and perform JAM'U-TAQ'DEEM at ARAFAH and JAM'U-TA'KHEER at MUZ'DALIFAH; otherwise, he may not.

N.B.: Some of the SHAA'FI'I Ulemaa are of the opinion that the reason for combining THUH'R and AS'R at ARAFAH and MAGH'RIB and I'SHAA at MUZ'DALIFAH is because of the NU'SUK (the HAJJ) and not because of travel. Accordingly, the two SALAAHS can be combined even if the pilgrim is not travelling. Decide for yourself what is best and never try to go against the majority of the JA'MAA'AH you are with. WAL'LLAAHU A'A'LAM.

WHAT TO DO ON THE DAY OF ARAFAH

The day of ARAFAH is very great and significant. It is a holy day and the greatest day a person could ever witness on earth. It is a memorable day in the life of the pilgrim; therefore, it must never be wasted in nonsensical talk, jokes, or idleness. The pilgrim must try his utmost best to make use of every moment at his

The pilgrim should keep himself busy with all sorts of good, for he never knows whether he will be honored to be present on ARAFAH again. Before the pilgrim starts with any ATH'KAAR and DU'AAS, he must first make sincere TAUBAH and seek ALLAH's forgiveness and pleasure, and regret wholeheartedly what he has committed of sins. The SUN'NAH is that the pilgrim should occupy himself by making as much as possible of all forms of ATH'KAAR and DU'AAS, such as the following:

(1) Reciting the TAL'BIYAH.
(2) Reciting the holy Quran.
(3) Reciting the TAH'LEEL (LAA I'LAHA IL'LAL LAAH).
(4) Reciting the TAS'BEEH (SUB'HAANAL'LAAH).
(5) Reciting the TAH'MEED (AL-HAM'DU LIL'LAAH).
(6) Reciting SALAWAAT on the Nabi (p.b.u.h).
(7) Reciting IS'TIGH'FAAR (AS'TAGH'FIRUL'LAAH).
(8) Making DU'AA for yourself, your family, friends, and for the whole UM'MAH. Ask the Almighty for guidance, mercy, success, peace, strength, and to let them live in accordance with His laws. Pray for the dead, ask Allah to forgive them and to grant them Jannah.

One of the best ATH'KAAR to be recited on the day of ARAFAH is the following DHIK'R, about which the Nabi said: "The best DU'AA is the DU'AA of ARAFAH, and the best that has been said by me and the prophets before me is:"

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

LAA I'LAA'HA IL'LAL'LAAH, WAH'DAHU LAA SHA'REEKA LAH, LAHUL MUL'KU WA LAHUL HAM'DU, YUH'YEE WA YUMEET, WA HU'WA 'ALAA KUL'LI SHAY'IN QA'DEER.

There is no true god except Allah. He is alone and has no partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death, and He has power over everything.

Mention the previously mentioned as often and as much as possible. It is also very good to recite the SURAH of QUL'HU'WAL'LLAA'HU A'HAD, reciting it a hundred times or more.

The pilgrim may perform his WUQOOF on any part of the plain of ARAFAH. It is not SUN'NAH to go and stand on JABAL-RAH'MAH, but the SUN'NAH is, if possible, to stand near the rocks of the mountain. Do not spend all your time in the tent; come out into the open air occasionally and make DU'AA. DU'AA can be made in any language, but the AD'IYAH (invocations) must be done humbly, earnestly, with honesty and sincerity. The best DU'AAS are those made by the Nabi ﷺ and are compiled in books, the best of which is the AL'HIZ'BUL-A'ATHOM. When you recite your AD'IYAH in Arabic, make a point of understanding what you are reciting. While making your invocations, try to face the QIB'LAH and raise your hands. Let your invocations be from the heart, recite them attentively, and try your utmost to understand the meaning of the DU'AAS you are making.

SPENDING THE NIGHT AT MUZ'DALIFAH

Normally after MAGH'RIB, the pilgrim will leave for MUZ'DALIFAH. MUZ'DALIFAH is about 5 km east of ARAFAH. When leaving ARAFAH, thank Almighty Allah for granting you the honor of being present on ARAFAH. Leave ARAFAH in a complete and total state of modesty, humility, submissiveness, obedience, and sincerity. Recite the TALBIYAH as often as possible and occupy yourself with the recital of the Quran, ATH'KAAR, and praying to Allah, asking for His forgiveness, guidance, blessings, pleasure, and mercy. You may settle anywhere at MUZ'DALIFAH. Here at MUZ'DALIFAH, you will collect seven pebbles (or more) to pelt the JA'MA'RATUL-AQABAH. The size of the pebbles should be approximately the size of a broad bean. Remember that the night at MUZ'DALIFAH is the night of EIDUL-AD'HAA. Occupy yourself with TAUBAH, ISTIGH'FAAR, TALBIYAH, and SALAWAAT on

the Prophet, perform TASBEEH, and make DU'AAS. It is a holy night and DU'AAS are accepted, so value this precious time and moments at MUZ'DALIFAH. The WAAJIB is to spend at least a moment of the second half of the night at MUZ'DALIFAH. Thereafter, you may leave anytime for MINA. The best is to leave just before the sun rises the following day. One of the best DU'AAS to be made at MUZ'DALIFAH is the following. Recite it as much and as often as possible, particularly when you leave MUZ'DALIFAH.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RAB'BA'NAA AA'TI'NAA FID'DUN'YAA HA'SA'NA'TAN, WA FIL AA'KHI'RA'TI HA'SA'NA'TAN, WA QI'NAA ATHAA-BA-NNAAR.

Our Lord! Give us good in this world and good in the hereafter, and protect us from the torment of the fire

PROCEEDING TO MINA

You may leave MUZ'DALIFAH any time after the first half of the night has passed, but the best is to leave just before the sun rises on the day of EIDUL-AD'HAA. Leave MUZ'DALIFAH in a complete state of devotion, piety, modesty, humbleness, and obedience. Recite the TALBIYAH and make DU'AA, especially the above-mentioned one. Recite TASBEEH, TAH'LEEL, TAH'MEED, and send greetings on the Prophet ﷺ until you reach MINA.

THE TENTH DAY OF THUL-HIJ'JAH, THE FIRST DAY AT MINA

The 10th day of THUL-HIJ'JAH is the day of EIDUL-AD'HAA. This is the pilgrim's first day at MINA. On this day you will do the following:

(1) Pelt JA'MA'RA'TUL-AQABAH.
(2) Slaughter a sheep if you intend to.
(3) Cut the hair.
(4) Leave for Mecce to perform TAWAAFUL-IFAA'DOH and the SA'I.
(5) Return to MINA to spend the night there.

The SUN'NAH is to perform the first four items in sequence, but it is allowed to do one before the other. The WAQ'T (time) for pelting JA'MA'RA'TUL-AQABAH, cutting the hair, performing TAWAAF-UL-IFAADAH, and the SA'I, is after the first half of the night of EID-UL-ADH'HA (the night when the pilgrim returns from Muz'dalifah) has passed.

The following are the SHU'ROOT (conditions) of pelting the JA'MA'RAH:

(1) The pelting must be with stones.
(2) The pelting must be done with the intention to pelt the JA'MA'RAH.
(3) The pelting must be seven times.
(4) The WAQ'T (time) for pelting must be within the prescribed time.
(5) The pebbles must land in the MAR'MAA — the area inside the boundary fence constructed around each JA'MA'RAH.

THE SUNAN OF PELTING

The time for pelting JA'MA'RA'TUL-AQABAH starts after the first half of the night of EID-UL-ADH'HA has passed. The best time (WAQ'TUL-FADEELAH) to pelt is after sunrise. This WAQ'T lasts until ZAWAAL (THUH'R). The second best WAQ'T is from after ZAWAAL until sunset — this is called WAQ'TUL-IKHTIYAAR. The last WAQ'T is from sunset until the end of the days of TASH'RIIQ — this is called WAQ'TUL-JAWA'AZ (the permissible time).

The following are the SUNAN of pelting JA'MA'RA'TUL-AQABAH:

(1) To wash the pebbles.
(2) To pelt the JA'MA'RAH after the sun has risen to the height of a spear.
(3) For men to raise their hand high while pelting.
(4) To stand so that Makkah is on your left and Mina on your right.
(5) To hold the pebble between the thumb and index finger of the right hand and to recite at each throw:

بِسْمِ اللهِ، اللهُ أَكْبَرُ BIS'MIL'LAAHI, AL'LAAHU AK'BAR.

(6) To stop the recital of the TALBIYAH and to start the recital of the TAK'BEER.
(7) To stand while pelting, if able.
(8) To make DU'AA after pelting.

Note: A person who cannot pelt the JA'MA'RAH himself due to weakness or illness may appoint a deputy. The deputy must pelt his own pebbles first before pelting on behalf of his MUWAK'KIL (the one he represents).

THE QUR'BAAN — THE SLAUGHTERING OF SACRIFICIAL ANIMALS

It is a very strong SUN'NAH to perform QUR'BAAN on the day of EID, or on the three days after it (the days of TASH'RIIQ). For QUR'BAAN, only camels, cows, sheep, and goats may be slaughtered. Up to seven people can share a camel or a cow.

If a person has made a NATH'R (pledge) to perform QUR'BAAN, it becomes WAAJIB on him. If he specified a certain animal, then that specific animal must be slaughtered.

THE SHAVING OR CUTTING OF HAIR

After the QUR'BAAN, the hair may be cut (or shaved, for men only). If there is no intention to perform QUR'BAAN, then the hair may be cut immediately after pelting JA'MA'RA'TUL-AQABAH.

With the pelting of JA'MA'RA'TUL-AQABAH and the shaving or cutting of hair, the pilgrim comes partly out of IH'RAAM. This means that everything prohibited in IH'RAAM becomes allowed — except sexual relations. These only become permissible after performing TAWAAF-UL-IFAADAH and the SA'I.

TAWAAF-UL-IFAADAH

After cutting the hair, the pilgrim proceeds to Makkah to perform TAWAAF-UL-IFAADAH, also called TAWAAF-UL-HAJJ and TAWAAF-UZ-ZIYAARAH. This TAWAAF is a RUKN (essential pillar) of HAJJ and must be performed

after the first half of the night of EID-UL-ADHAA has passed, the TAWAAF-UL-IFAADAH may be performed. The best is before sunset on the day of EID. Better still is to perform it in such a time that the pilgrim can return to Mina for the SALAAH of THUH'R. After completing TAWAAF-UL-IFAADAH and the SA'I, the pilgrim comes completely out of IH'RAAM.

THE NIYYAH FOR TAWAAF-UL-IFAADAH

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الحَرَامَ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

سَبْعَةَ أَشْوَاطٍ طَوَافَ الإِفَاضَةِ لِلَّهِ تَعَالَى

Allaa'hum'ma in'nee u'ree'du tawaafa bay'tika-l ḥa'raam, fa yas'sir'hu lee wa taqab'bal'hu min'nee sab'a'ta ash'waa'tin tawaafa-l ifaa'dati lil'laa'hi ta'aa'laa.

O Allah! I intend to perform the TAWAAF of IFAADAH around Your Sacred House, seven times for Your sake, so make it easy for me and accept it from me.

THE NIYYAH FOR THE SA'I OF IFAADAH

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ

أَشْوَاطٍ سَعْيَ الإِفَاضَةِ لِلَّهِ عَزَّ وَجَلَّ

Allaa'hum'ma in'nee u'ree'du an as'aa bay'naṣ ṣafaa wal mar'wa-ti sab'a'ta ash'waa'tin sa'ya-l ifaa'dati lil'laa'hi 'az'za wa jal.

O Allah! I intend to perform the SA'I of IFAADAH in seven rounds, between SAFAA and MARWAH, for the sake of Allah, the Mighty, the Majestic.

NB: After completing the TAWAAF and SA'I, one must return to Mina to spend the two or three nights of TASH'RIIQ in it.

RECITING THE TAK'BEER

It is SUN'NAH to recite the TAK'BEER on the day of EIDUL-ADH'HA, from after the pelting of JA'MARA'TUL-'AQABAH and on the three following days (the days of TASH'RIIQ) until the sun sets on the last day of TASH'RIIQ. The TAK'BEER should also be recited after each SALAAH, from THUH'R the day of EID until SUBH the last day of TASH'RIIQ.

SPENDING THE NIGHTS OF TASH'RIIQ AT MINA

Spending most of each night of either two or three nights of TASH'RIIQ at Mina is WAAJIB. If the pilgrim does not spend most of each night at Mina, he must give a DAMM for the two or three nights, and if he misses one night, he must feed one needy person at least 1.5 kilos of staple food.

THE 11th DAY OF DHUL-HIJ'JAH (FIRST DAY OF TASH'RIIQ)

The 11th day of DHUL-HIJ'JAH is the first day of TASH'RIIQ. On this day the pilgrim will collect at Mina twenty-one pebbles (or more) to pelt all three JA'MARAAT, each with seven pebbles, starting with AL-JA'MARA'TUS-SUGH'RAA, then AL-JA'MARA'TUL-WUS'TAA and ending with JA'MARA'TUL-'AQABAH.

The best time (WAQ'TUL-FADEELAH) to start pelting is just after ZAWAAAL. The IKH'TIYAAR WAQ'T (chosen time) for pelting remains until sunset. The JAWAAZ WAQ'T (permissible time) extends until sunset on the last day of TASH'RIIQ.

AL-JA'MARA'TUS-SUGH'RAA and AL-JA'MARA'TUL-WUS'TAA can be pelted from any side, but the SUN'NAH is to stand in the direction of the QIB'LAH while pelting. If a person acts as a deputy for someone who is unable to pelt the JA'MARAAT, then he must first complete pelting all three JA'MARAAT for himself and then return to pelt for the one he represents.

NB: AL-JA'MARA'TUS-SUGH'RAA (the small JA'MARAH) is the JA'MARAH nearest to MAS'JIDUL-KHAYF, and AL-JA'MARA'TUL-WUS'TAA (the middle JA'MARAH) is the one between AL-JA'MARA'TUS-SUGH'RAA and JA'MARA'TUL-'AQABAH.

THE 12th DAY OF DHUL-HIJ'JAH, 2nd DAY OF TASH'RIIQ

On this day the pilgrim does exactly what he did on the 11th day of DHUL-HIJ'JAH. That means he pelts all three JA'MARAAT. The time of pelting is exactly as on the previous day. After the pelting of the JA'MARAAT, the pilgrim may leave for Makkah, on condition that he leaves the boundary of Mina before sunset. If the pilgrim is still in Mina by sunset, then he must spend the evening in Mina and pelt all three JA'MARAAT the following day, exactly as it was done the day before. And after the pelting he may leave any time.

TAWAAFUL-WIDAA

Before the pilgrim leaves Makkah for home, he must perform TAWAAFUL-WIDAA. This TAWAAF is WAAJIB. The female who has her periods (hayd) is excused from performing it. Remember that there should be no unnecessary delay between TAWAAFUL-WIDAA and your departure. If there is, the TAWAAF must be repeated. Niyyah for TAWAAFUL-WIDAA:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الحَرَامِ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي سَبْعَةَ أَشْوَاطٍ طَوَافَ الوِدَاعِ لِلَّهِ تَعَالَى

Allaahumma innee 'ureedu t'awaafa baytikal-h'araam, fayassirhu lee, wataqabbalhu minnee sab'ata ashwaat'in t'awaafal-widaa'i lillaahi ta'aalaa.

O Allah! I intend to perform the farewell tawaaf around Your Sacred House, seven circuits, for Your sake. Make it easy for me and accept it from me.

After the TAWAAF, perform the two RAKA'AAT of TAWAAF, if possible behind MAQAAM IBRAAHEEM. After completing your SALAAH,

After completing the rituals, turn to the Almighty for forgiveness and make TAUBAH. Thereafter, go to the well of ZAM'ZAM and drink as much as possible. While drinking, ask Allah to grant you beneficial knowledge, to provide you with lawful sustenance, and to cure you from all diseases.

Proceed then to the MUL'TA'ZAM and thank the Almighty for having honoured and blessed you by allowing you to be present at His Sacred House and for granting you the opportunity to perform HAJJ, UM'RAH, and the ZIYAARAH of the mosque and grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ask Allah to forgive you, to bestow His mercy upon you, to guide and bless you, and to grant the same for your family and your friends. Beseech the Almighty to grant you the honour of returning for HAJJ and UM'RAH many more times. Ask Allah to guide you and the Muslim UM'MAH to the path of righteousness, to grant you JANN'AH, and to protect you from Hell.

Ask the Most Merciful to be your Protector on your journey, to make things easy for you, and that you return home finding your family and friends in a state of happiness and prosperity.

MAY THE ALMIGHTY MAKE YOUR HAJJ AND UM'RAH MAQBOOL AND MABROOR. AAMEEN.

HOW TO PERFORM SALAATUL-JANAAZAH

SALAATUL-JANAAZAH consists of four TAK'BEERS. The same conditions which are required in the normal SALAAH are also required in SALAATUL-JANAAZAH. The following is a simple explanation of how SALAATUL-JANAAZAH is performed.

1. Recite the Niy'yah. The Niy'yah for SALAATUL-JANAAZAH is:

نَوَيْتُ أُصَلِّي أَرْبَعَ تَكْبِيرَاتٍ عَلَى مَنْ حَضَرَ مِنْ أَمْوَاتِ الْمُسْلِمِينَ فَرْضَ كِفَايَةٍ مُسْتَقْبِلَ الْقِبْلَةِ جَمَاعَةً لِلَّهِ تَعَالَى

I intend to perform the Salaah consisting of four TAKBEERS, which is a communal obligation, on whoever is present of the Muslim deceased, while facing the Qiblah, in congregation, for the sake of Allah the Exalted.

2. Say **ALLAAHU-AKBAR**, raise your hands as you do in normal SALAAH, and place them just above the navel. (Do the same every time you recite a TAKBEER.) Then recite **Surah al-Faatiha**.

3. Say **ALLAAHU-AKBAR** and recite SALAWAAT upon the Prophet, for example:

اللهَر صَلِّ عَلى سَيِّدِنَا محمَّدٍ

Al'laa'hum'ma sol'li alaa Say'di'naa Mu'ham'mad.

The best is to recite the SALAWAAT you recite in your last sitting of the SALAAH.

4. Say **ALLAAHU-AKBAR** and make a DU'AA for the deceased, for example:

اللَّهُمَّ اغْفِرْ لَهُ (هُم) وَارْحَمْهُ (هُم) وَعَافِهِ (هِم) وَاعْفُ عَنْهُ (هُم) وَأَكْرِمْ نُزُلَهُ (هُم) وَوَسِّعْ مَدْخَلَهُ (هُم) وَاغْسِلْهُ (هُم) بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ (هِم) مِنَ الذُّنُوبِ وَالْخَطَايَا مَا يُنَقَّى الذُّنُوبُ الْأَبْيَضُ مِنَ الدَّنَسِ

Al'laa'hum'magh'fir la'ho (hom), war'ham'ho (hom), wa'aa'filhi (him), wa'afu an'ho (hom), wa'ak'rim nu'zula'ho (hom), wa'was'si mad'kha'la'ho (hom), waghssil'ho (hom) bil'maa'i, wath-thalj, wal-barad, wa naq'qi'hi (him) min ath-thu'noobi wal-kha'taayaa ma yunaqqath-thu'bu al'abyad minad-danas.

O Allah, forgive him/her/them, have mercy on him/her/them, grant him/her/them well-being, pardon him/her/them, honor his/her/their resting place, widen his/her/their entrance, wash him/her/them with water, snow, and hail, and purify him/her/them from sins and mistakes, as white is purified from dirt.

5. Say **ALLAAHU-AKBAR** and recite:

لَا تَحْرِمْنَا أَجْرَهُ (هُم) وَلَا تُفَتِّنَّا بَعْدَهُ (هُم)، وَاغْفِرْ لَنَا وَلَهُ (هُم)

Laa tah'rim'naa aj'ra'ho (hom), wa laa tufannin'naa ba'da'ho (hom), wagh'fir la'naa wa la'ho (hom).

Do not deprive us of his/her/their reward, and do not let us fail after him/her/them, and forgive us and him/her/them.

Say **ALLAAHU-AKBAR** and then conclude as in normal SALAAH: **AS'SALAAMU ALAYKUM WA'RAHMA'TUL-LAAH** twice.

N.B: If there is more than one deceased, replace the underlined word with the plural in brackets.